THE ORKES

OF THAT FAMOVS DIVINE.

Mafter IOHN RANDALL,

late Preacher of the Word of God in little Escheape Loudon:

CONTAIN ING.

Saint PAVLS Triumph. II. The Necessitie of Righteousnesse. III. The Description of Heshly Lusts. IIII. The great Mysterie of Godlineste, &c.

All published fince the Authors death by Mafer Holbrooks Miniferof Gons Word

> The Memory of the west fleat be bleffed. C. d all. Pros. 10.7.

LONDON. Printed by H.L. for Nathansel Newbery, in Popes bead Alley at the Starre. 1629.

WORKES

Maker Long & DIVI M. E. Maker.
Maker Long & Rangmarr.
Lastroacher of the Very of Cod.
mintellid aget on sleer

CONCENTRALISMO

all partified from the souther death by Ma-

Plant sort.

Trinted by E.L. for Nathan el Newbery in Paper head Alloy at the Starre, 7639.

TRIVMPH,

OR,

Cygnea illa & dulcissima Cantio,

That Swan-like and most sweete Song,
of that learned and faithfull Servant of
God, Master IOHN RANDALL,
Bachelour of Divinitie.

Vttered by him (in an eleuen SERMONS vpon the eight Chapter of S. PAVL his Epistle to the Romanes, vers. 38,39.) lately before his death, in the time of his great and heavie Affliction, and vpon the Communion dayes, eyther altogether, or for the most part.

With an exact Table at the end of the Booke, shewing and directing to the maine and choice things handled in this Treatise,

By William Holbrooke, Preacher of the word of God.

The Third Edition.

LONDON,
Printed for H.L. R.T. and N. Newberry.
1629.

SAINT PARLS

TRIVMPH,

Ognea illa & dulcissima Cantio,
That Swan like and most sweete Song,
of that learned and faithfull Scruant of
God, Master 10 nm RANDALL,
benefour of Dulnings.

Vit red by him (in an eleuen SER MONS voon
the eight Chapter of SP a vr. his Epiffile rathe
Romans, verl 35 to New y before his death, in the
Lime of his energy and hearts officient, and
very and continuous appropriate rathepeace of the reservoir endice.

Fith an exact Table at the end of the Books, flewing and directing to the maine and choice things had do this Treatife.

By William Holbrooke, Preactor of the word of Got.

The Third Edition.

LONDON, Printed for HL R.Land N. Newberry, 1629,



EPLETER

TO M DOCTOR CHAMBERS, DOCTOR

of Diuinitie, and Pastor of Saint Andrewes Hubbart in little Eastcheape London, and to M. Matthew de Quester, M. kichard Streeton, M. Thomas Oline, M. Robert wood,

M Edward Madeson, M. Giles de But, and to the rest.
of the Parishioners of the said Parish; All grace and
happinesse in this life, and that
which is to come.



After Doctor, and you the reft my loning, friends, it is no infolete nor unwarrantable course, for men to bee publishers of the Labours of lothers; and to thus a hand in bringing them forth into the view of the world, and that after the death of the Anthon of them, if were explore another the exami-

ples of the fernants of God insticty William as fifth of the men of Headsith concerning divers of Salomon Pro- 2- m'eript. unders, a fecondly, of Salomon, or fome other concerning cap. 25 Pro-

lliw

A. 3

the

THE EPISTLE

b Inscript.
cap 30 Pro.
c inscript.
cap 31. Pro.
Vide Aben
Exta. Mercer. lun
Cartwo lansen.
Mustin bos
loos.

the words of Agur b; and thirdly, of Salomon himselfe, concerning the words and counfell of his Mother to hime; Or, if we consider the practice of holy men in all ages, both ancient and moderne, as, to instance in the writings of that late and worthy feruant of God Mafter Perkins. how many of them are extant, to his never dying fame? and yet most of them published by others after his death, as is plainely to bee feene, if wee looke but in the Title-pages of most of them . Wherein those Worthies did (asit were) the office of spiritual Midwiues, in helping such children to birth: And, had it not been great detriment to the Church of God prefent, and to come, and great pitty that fuch goodly children should have been brought to the birth, and there have perished for want of fome to helpe to bring them forth? V pon confideration of this that hath beene faid, I have affoorded my helpe to the bringing forth of this enfuing Treatife, a worthy and excellent Worke, of a learned and faithfull fernant of God (not long fince deceafed) well known to you and me. The excellencie of it will appeare, first, if the particulars therein intreated of, be but generally confidered; as first, the fpirituall communion or conjunction that is betwixt God and the faithfull. Secondly, the bond of this coniunction, the love of God. Thirdly, the ground of this conjunction. Christ Jesus. Fourthly, the speciall interest the faithfull haue in him, and he in them. Fiftly the certainery of the spiritual lafety of Godschildren amidst all dangers, and against all commers. Sixtly, the affurance the faithfull have, and may have, in this life, of Gods love, and fo of faluation. Seventhly, the Christian mans bearing of himfelfe vp in, and against all danger, vpon this affurance, with a declaration and discourry of divers of our enemies. and what they can doe against vs : If these be not excellent Theames I know not whatare. Secondly, the excellencie of this Worke will appeare, if the strict, and yet plaine and easie methode which is vied therein be considered, which

DEDICATORIE.

will make it delightfull to enery one that readeth it, methode being to the matter fooken and vetered, as fashion to apparell, forme to building, and as Pollures of filmer, to Ap. 270.35.12 ples of gold, which make much to the luftre and beauty of the Apples, and cause them to be delightfull too, and to bee much defired of the beholders. Thirdly, the excellencie of this Treatife will appeare, if weeconfider the feafonablenesse of its birth : It is borne, and commeth forth in due time; for it intreateth at large of the afflictions and dangers to which the faithfull are, and may be, fubiect in this world, and furnisherh them with matter of fupport, in, and against them all. And when, or in what time could this Argument bee more feafonable than now, and at this time, wherein the Church and people of God are in such distresse, hazzard, and danger, and the destroying Angel of God is so abroad in many places of the world, and all places almost filled with warres, and rumours of warres, and who knoweth when these things shall end? Fourthly, the excellencie of this Treatife will appeare, if wee consider the fitnesse of, and the enablements wherewith this man was enabled to write and speak of this Subject, which were very great and many, whether wee confider the endowments of Learning, nature, grace, or experience; for befides the three former, hee was a man experienced in afflictions, being then, when hee studied, writ, and preached these following Sermons, and for the space of many yeares before, a man of many troubles, and of grieuous, and of heavie afflictions, by which (through the gracious bleffing, and worke of Gods Spirit) be was made (as holier and better, fo) fitter to write and speake of the nature, kindes, degrees, and effects of troubles and afflictions, and of what d Nauita de they can do, and of the supports in thom, and against them; venis, de tan-For as every man is belt able to fpeak, and discourse of that ris narrat aprofession, and the Mysteries thereof of which heist fois rator, that man that is, and bath beene long a man of troubles, fit- Enumerat cell to write and speake of them, and of all things belonging paster ones.

to Propert

-duq

THE EPISTLE

to them. That this man was (both then when he writ, and fpake thefe Sermons, and had been for long time before) a man of troubles, and heavie afflictions, bolides the restimony of all that knew him, his owne words (which I finde written with his owne hand in his booke, by way of Preface to these following Sermons) doe plainly shew ; his words are thefe: After a heavie burden of many heavie infirmities, and fore afflictions, and hideous temptations, long endured, and still continuing vpon mee, I am come foorth once againe to fpeake in this place, not in any fense of ftrength recoucred, nor yet in any lively hope of any abilitie to goe through with this great worke, but only in obedience to Gods commandement (who hath now brought me, I know nothow, vnto this feruice) and in faith alone. This Treatife (excellent as aforefaid in fo many refpects) I have beene moved to Dedicate to you, Mr. Doctor, and to you the rest of my louing friends, for three reasons. First. because I conceine that it doth more properly belong vntoyou, than to any other; for, to whom thould it belong, if not to you, Mr. Doctor, who succeede the Author of it in his Pastorall charge? whereby you may see how, and with what kinde of nourithment, hee fed his, now your people: And to what people doth it more properly belong, than to you my louing friends, for whom it was first conceined, fludied, penned, and preached ? Secondly, that I might manifest my intire toue and hearty well-wishing to you all. amongst whom I have exercised my Ministry for the space of nine yeares last past, and still doe by the mercy of God. Thirdly, that I might be a meanes of further knitting, and continuing you in vnfained love one towards another, by joyning you together in this Dedication of this Worke. whom God hath, by his special providence, joyned together in that neare band of relation, of Paffer and People. That this may be, and that you and all others to whom this Treatife shall come, may gaine as much spirituall good, as THE VILLETON the Author, in Rudying, penning, and preaching, and I in to Propert. pub-

DEDICATORIE.

publishing defire; I doe, and will pray to him that is the God of loue, and the giver of all good things, and that through him who is the Son of his love, and the means and way of all good things to visuen the Lord Iclus.

To the Christian Reader.

Nderstend (Ch. istian Read e) state these is a following Screwelli, were column before many and other mere merecon by his owner which the state of t

t

d

y

1

Miffelder, Merchant, who med Christi. and and withmaly woon the first morion defines a lovest reselve to good liding the or habor formice of she Lord some isoning that bonum quo communius, co mebus, a pood thing the more common it is, the letter is at for which there are much bed have come : for bether meaners, show half it fo Sit ment in they were penned, and presched by the dath our, without addition of the walt made room eldowerd the William Holbrooke's But mas (1 affade the) researt thee of the labore for then thete fredestierein much deepe, and necessary deanonly deliving, and (seroa h Coas be from) bee furwillian with armour of proife against all hamoers and to galdes well allowers that are under the residence success the life. Beceinanteled codes for if it and all meader of the letera a controlled be affected thee; and forces mer to pray for him, who for certash net to prayler to a trid howhelf the arch of the and rollens kethine instea for nice of the Lord.



To the Christian Reader.



Nderstand (Christian Reader) that these following Sermons, were given by the Anthony there (as they were written by his owne band) to his towing friend M. Edward Misselden, Merchant, who most Christian

79

20

de

OY

29

cy

:01

211

21

-65

ly,

dis

nis ruc -al

all suit

anly, and willingly, upon the first motion delinered them untome and condescended to the publishing of them. knowing that bonum quo communius, eo melius, a good thing the more common it is, the better it is, for which thou art much beholding to him : for by this meanes, thou haft thefe Sermons as they were penned, and preached by the Authour, without addition or detrackion Realit and meditate throughly upon them, thou (balt not (I affare thee) repent thee of thy labour : for show (balt finde therein much deepe, and neceffary beawenly doctrine, and (through Gods blefsing) bee furnisbed with armour of proofe against all dangers and troubles what former, that are upon thee, or may befall thee in this life. Beethankefull to God for this, and all meanes of thy spirituall good, which he affordeth thee : and forget not to pray for him, who forgetteth not to. pray for thee, and the whole Church of God, and will ener be thine in the fernice of the Lord,



S.A. IN Total Photo Total S

TRIUMPH.

reing witted | et white to end and the strain of the strai

Thus the state of the death of the state of

The First Spruom."

Roma Verlig8, 39.

Por I am perfunded, (or I am fore) that neither Death, nor Life, am Angala, nor Principalities, nor Pomers, nor things prefent, nor oblings recome, nor beight, nor depth, my my ather executive, that he able to fiper atte be from the lone of God which is in Christ Ichus her Lord.

PMU

Or I am perswaded, (or I am fure, (being the ordinarie portion of all Godschildren to fiffer many afflictions in this life; It the stherefore the ordinarie pracomfort and confolation to all God children against all their sufferings. Thus the Apofile here in this place; to comfort himlelfe, and the faithfull against all afflictions; propounds two confiderations. First, what the afflictions are that may befall Gods children - Secondly, what harmethey can doe them. And this he doth from the as . verfe. First, what the affections are that Gods children are mbiece to in this life and they are of all fores, fore and heavie, Tributation, Diffreste, Perfectition, Famine Nakedneffe, Perill, Sword, &c. Secondly, what haime can they doe to Gods children? He doth not exempt vs from any bodily dangers. (for therein wet are as other men) but they cannot endanger our spirituali effate, to deprine vs of that, they cannot fe-

parage vs from the loue of God which is in Christ

fe

(pe

So

Iclus

Telisour Lord ofor for the question invends, warfe 25. the fall fearence we from the love of Christ & first Tis bularion or Diffreffe & As who should fave Norhios can who they are fo farre from doing ys harme in out foiriruall effate, aschar contrariwife, we are truch the better for them, in that kinde : Je ell shefe things we are conquerears, and more than conquerears, shrough bim that leved we verfe 37. And hereuponthe Apo-Alegrowes to a peremptorie refolution, and dentrmines the matter clearely; both on his owne bort and on the part of all the faithfull sthat worther life wer death nor angels, nor Principalities toc. foult dues fees. rate us from the love of God, which is in Christ tofhe our though our prefent flate be good energe; law hoat The parts of this Scripture are two Firththe Aposities resolution shut westher life, nor death des foul caer Coparied bine from the Land of God & Secondly, his proteftation of this his refolution, I am ser fivaded for transferentities Tiral the Apostles refolution. The northing fael (eparate bing O': The fublance and effeet whereof is this ... That the Beleevers can fieter fall away verely from grace: which he expresses in these termes, that wothing can separate us oc. So long as God lones vs. we can never veterly fall away from grace "Bur God lones vs alwales, nothing can feparate vs from his lone! Therefore we can never viterly fall away from grace. And that he might hor feeling speake vnadustedly, or rathly, tice knowes not white. therfore he calls vp his reckoning before hand, as the wife King doth before he vndertakes war, Luke 14:37. So down the Apollie fore feet & fee before his eyes, all the caples and dangers of falling away that may bee not de then heartens himfelf against hencell oglib again ft B 2

-

It

a-

er

he

70

ay

cy

ſc.

ire

re

Fa-

ly,

oth

ein

our

fe-

rift

[us

age in it deash; again filifor ag air for and go candagaint differentiation of the light of What dangen foburous faisis) inbyfuls vo when in pur life prin our destinbut neither in Wellbyrinin life. Bell any thing feparate nit faith the Applofile) the velocite nothing can. Year but yet wee may be our marched with mighey enemies, which presper from forvs as Anoth Reincipalitics Penersynthe Apofle cooringes his refolution that God is infinitely more firbagaind mightiere faue vsarhari all our enemies aroundeffrou ve and therefore faith wan Angels new Minorpatrich, mar Remers ball enter pecuaite against the me Yes, bur though our present state be good enough; verthings to come are vocestaine - we know hor yezhow hardly wae may bee besteed hereaster who no minideath beden Sec. Bue faith the Apollo all thell bowellehen too out Godisnota Goda facte offd but at band too your lowing God is not onely for the time prefens bue for the time to come even for all eternisis, the love of ucr changesh And therefore as pur liste is good for the prefent for is for the time to come | God hath feet red ve for that too me ther thing spresent northings to come Yearburnherois a great hair brabouens we may be fratched up of that and a great depth below yourg may be swallowed up of that Thousaid the Apostle our Godshardones yearn to in all chings oboth in the highest knighten and in the level depth in honore and therefore aris neythen the beight of House, nor the death of Hell that sam (spanale vest Mea, bupthere are infinite Greatures in the worlds & workness not what milchiefcsheway dod've to bus faish she Apostic; they are bun Greatures, and sherfore in the hands and dispo against

ł

ir

He

she

MO

213,

ma

thi

CO

oat

ant

foe

100

HOT

ap 1

-110

alimbing of God their Creator who is our loing Father in Christ telib; and herefore nor day one of them can har all of the oriogener that Le sale out it fpend and empty it felfe into these seuen particulars or whom seconds of the protestation promote stability Swallon in me A Poor not goe by chinden de and whele fings, but voor a fine ground I am finde of he and here Intake it known to sale he world it the free was to sale talebfultaluetikinguinfurt andhelovoingsbeitekhonife so the winderd store a correct on the total continuent to in unlower to the Abgelbinched and Tandbergekherend to the Divide in holds bles. Doin perfooded a hardren confidentialinus bachtwarzelivertifelde Olbrien. greatives the faith & Othor beleening Manual Well mkambactoneilitiou are tabourbad feithe choice in wee this perfusion in result y his minority in the minority and in the minority are a single perfusion and the second recihit hithoethatida which was in the Modlife vol Internetion bearing thelevers with Anterwork for the and shop mind dollbhere affine cheep as hideleffer than neither ideals was infected thell cap be able to forevier their from the last of God moch tribite from from Rand does nor speakerhis onely in particular of bimfelfs, burof my purring it the case of every beleeving man & woman roller faith nonnothing can foparace munbur vis that is all the faithfulk and furely he had the Spirit, so could not be decitied, sandisher of ore what was his calle is ourse I am for bined adjusting can separate race; and I am fure not any thing that the parate hem, who focuer they be that have faming faith a Port VI and pant frieded faith the Apolite lithes reveber death me life, nor angels, Oc. Shall be able to separate of from the tons Now to the break supplied Ship in the state of the state -LigmT Now.

4

S

4

T

m

è

i

to

7

8

id die

re

at

山田

Now formy more orderly proceeding, and your Severynderstanding I will call this Scripture linto this mould a The whole sublance of the Text doth frend and empty it felfe into thefe feuen particulars. First is a matter of desplication, and that is shat there is a Communium or Conjunction betwirt God, and the faithfull. Separation presupposeth Conjunction: when the Apostle faith, nothing san Separate us from Ged it is necessarily implyed, that there is a Conjunaion betwee God and us: for things that were never iovaed together, cannot bee faid to bee fenanted one from the other. Then fecondly the expresses the bont of this Conjunction and that is the long of God Thirdly he shewes the ground and foundation of this Bond and Conjunction, and that is Christ Jefus our Land Fourthly he declares a foocial interest that the faithfull have in Christ Jesus, by a none of means and focciall reference betwite Christiand the faithfull our Lords Hifely the Apolile anougheth the certainery of the falling of Godschildren amidit alldengers, we thing surface of Aand this begenlargethin many particular dangers ouen the greatest that can bee imagined destablife of Sixtly he protests his confidence which hee hath concerning this their lafety, as being the undoubted truth of God, bemper friended; (or ham (Average) Seventhly he beares up himfel fe boldly yoon this affirance, againft all affictions and dangers thaneverdid or cuer could be fall him: for this is the maine drift of this whole discourse, being propounded by way of a reason, for I am June. Why doth het infulsouerall thefe & Because hee is fure, and bold avor sovels. Or Ball be able to leave to Ha anathling

Now to the particulars and first for the matter of

Now

Impli-

de

W

of

in

th

by

di

70

m

the

CO

the

At too

fay

lan

mu

one

H

the

Implication the Destring is this L'All true beleducts Destrine. are joyned to God in Christ and haud a gracious and an hold and spiringall Communion and fellowship with him. The point is bucimplyet here, and there. fore I muft not brevery large init a but you! because icis fo implyedy as being one speciall meanes of our flanding fall in the flare of prace in must not bee lefe votouched norvet too foringly handled, wit in do Brine hard to bee ynder flood and I dare fay de policeh the capacitie of man to understandition the perfection of It : Hay feit hard on be underflood but it is hard des to be believed but transfer of all so be practifed We will focake fom what of intherefore, first by way of Explication that forwe may the better ynderfrand in a fecondly formewhat by way of Confirmation that we may the better belower it is thirdly, somewhat by Way of Application, that web thay the better praand of the Sacraments, they have Communicatedia

r

2

Ć

is

F. F. A.

W.

.

Y

à.

œ

.

p:

55

bc

De

cc

4

af

li-

To Finit, for Explication | there is a troo fold Com- Explication. munion with God one generall, the other specialle the generall is common to all the Oreasures wall have communion with God the ring bin and hee in them they in him at their creater, he to them in this Createst ex-And this communion they have with God in Christ two, who is also fish bosodern of earry crements, and in bim all things confift both, sirging. As if beethould fay, Christ hath communitor with God for her is the Image of the innifible God the Creatures have communion with Christ, for be wabe first begreten of energe onestore, and to bin all confirm ind loconfermently. all the Creatures have some kinde of Communicion with God ... The live in the Communion is wofold, eythe the Commission which the Angels have with

God.

smilled God option methate with God the first would let palle, asing to incident to the point in hand a Porthe ferond the Communion which men have with Gods icis of two fore alfo generall to focial! ! Generally which all men have with God by name, as men, for Christ having taken your him the whole nature of mankinde, all menidoe communicate with him , as he is manthey partake with him; and hee with them, ay man with man; as the Apolite flowes, deblar pripe as much as the children were paraskers of fight and blood; be alfo himfolfelibemife andedpart mit bithem die: The foebild Communicatischas which we have with God through Christoy grace and this likewise is of two forts, eyther in the on ward meaned, or in the inward moth of grace: linthe outward meanes of grace, and this is the calle of alliProfellers of the Golpelly that gracultwardly called no the communical of the Word and of the Sacraments, they have Communion with missalora Godin Christin in respect of abiculty wat douclines of grace, and are reputed members of Christs Body and this they have as Obriff is head of the Ghurch visible. In the in wardenuthish graderand bisis proper and per culianco the faithfull only, that are effectually called and By thickerbely ingrafted isso Chaifby and this Communion they have with God in Christas Christ is she head of the Church intuitible, what is, of the whole company of Godesholen, and this is the true Communion here intended : Vinderstand it thus God loues his chalen freely in Christ Telus, and in his leur, given dis Spirit to his chalen, by his Spirit hee worker fairbingo theighearts or by faith Christ divels within them, and is made one with them, and they with him and to in him they are made one with God! God.

is

214

ko

tit

25

G

112

nic

ble

SIR

ed

lee

191

and

Ma

Bed

the

20:

forher, if yee aske mee wharehis Communion is ! I fag it is our whiting or idyning to God If ye aske me who are the persons that are joyned: they are true Belecueis, all they, and none elfer If yee aske mee, in whom they are joyned ! I fay in Christ lefus : Lastly. if yee aske mee what manner of Communion this is I fay it is by grace, and by the Spirit, and therefore it is a formuland holy Communion; and fo you have the whole Dostrine and everie branch of it plainely cleared and opened! So much for Explication.

Now fecondly for Confirmation, and that shall be confirmation, both by Scriptures and Reasons & First by Scripture, 1. By Scripture. 2 Pet 1.4. We are made partakens of the godly (or diaine) nature des. Time Beloeuers are not onely made partakers of Godsbleffings or of his gifts bucot Godsna internal being a Andliow? nor by way of partition; as if lome part of the godly Nature were taken from God, and given to ve, for than's impossible, the divine figure cammened be dissided , but by way of Commen nion, as communicating in the nature of God by a bleffed union a Cor 6.17. He that is in ned to the Lord, sime Spirits The Apostle here affirmed two things of swing true Beltoury Part than cherie true belcoure is layingd or glawed to the Lord, as the word fignifies. Secondly the proceede of it and that is this that they are one Spirit Every true Belletuerisionned or glewadto the Lard there is our continue ion . Every Belocuer than is in yard to the bord, is one Spirit; there is the proceed of this Committion when to an holy and found communion or The Scriphite speakes yet more particularly affirming that meare not only toynedto Gods being and nature, but to cuery person in the God head. This bleffed Communion is made be-

d

it

d

of

rd

le.

D

di

â

ift

he

uè

is; his

100

els

icy idi

מופהי

tWixt

twist vs and the whole bleffed Trinitie, the Father Sonne and holy Choft as in the first of John D. 3. Our fellow bip is with the Father, or with his Son lefus Christ. there is our Communion with the Father, and with the Sonne, I Cor. 1.9. Te were called unto the fellowforp of bis Sonne lefus Christithere is our Communion with the Sonne: and in the 2 Cor. 13.14. The Communion of the boly Ghost bee with you all, &c. there is our Communion with the holy Ghoft: Wee have this Communion therefore with God the Father God the Son & God the holy Ghoft In precise termes trake it thus we have a Communion with God in Christ, through 1. 2) Source: the Spirit: God the Father is the subject to whom we are vnited. Christis the Mediator in whom wee are vnited, the holy Spirit is the worker by whom wee are thus joyned and wnited: God loues vs freely & in his loue gives vshis Spirit, and thereby works faith in our hearts, and by Faith, and by the Spirit, Christ is made one with vs. & wee with him, and in him we are made one with God. So much for proofes by Scripture.

confirmation by Reasons.

The Reasons why there is such a Communion of the faithfull with God, are these to The first Reason is, the Lone of Godtothem, Ezek 16.81 when I pissed by thee, and looked upon the shebold, thy time was the time of tope, and looked upon the shebold, thy time was the time of tope, and I spread my skirt oner thee, and entered into a communion with thee, saith the Lord God, and then become show mith, when is the reason that the Lord didall this for his people? It was his love, it was the time of lone, and therefore he did joine them to himselfe, de made them his Yet surchen, our Communion with God in Cheist is compared to a Marringe in Scripping Hof 2.70 %. Poles, 5:31,32 Mow why doth a man marry a wo-

man:

m

CC

hi

he

m

20

the

G

Ga

Wil

be

the

she

art

Her

his

the

the

Ch

wai

hash

II. RI

Chr

OWN

MG

Y5 25

The

manels it not because he loues hereesse he dissembles; but God cannot dissemble and therefore the maine reason why God marries vs, and makes vs one with himselfe, is this, Because he loues vs.

Secondly the mediation of Christ makes this communion: God is in Christ, and the beleever is in Chrst. and there is the communion, the beleever is one with God in Christ Christ by his incarnation makes this communion, by his intercession he procures it, and by his death he doth purchase it, and by our sanctification heapplies it, and makes it ours. By his incarnation he makes it for Christ being God, and comming down, and taking our nature vpon him, becomes man, then there is Emanuel, God with vs, Matth. 1.23. not onely God with Christ, as he being made one with God, but God with w, as weethrough Christ being made one with God, and he with vs. Secondly, in his interceffion he procures it, as lobs 17.20,21,22. Neither pray I for theferalone, but for them also that foult believe in mee through their word that they may all be one, at thou Pather art in me, and I to thee, that they alformay become in us. Here Christ prayes for all true beleeners, and what is his request : that they all may become Got that is, that there may bee an bely Communion, not onely betwixt themschies bur betwier them and God also; & furely Christspraierwas never denied, but God beares bim alwater lobe y 1 42 wherefore if he hath brayed for it, he hash procused in Thirdly, by his death he purchased it len. 5.9. Then but redeemed us to God by thy blood &t. Christ bath bought vs. & paid dearly for vs, even his own precious blood; & whom hath he bought vs to? ro Gal that we might be his that is that hee may owne vs as his people de that we may own him as our God. The .boo Pounty

.

II.

lè

10

tè

W.

rit

HS

nd

die

ift

24

10-

m:

Fourthly, he applies it to vs. & makes it cours in our famdiffication. Heb 2.12. For both bethet fundifieth, and r ber which are fundified, are all one. Till wee are functified, we are never truly joyned to God, but when once we are fundified that is, when we begin to bee truly holy in our hearts, and in our lives, then are we already admitted into this bleffed Communion with Christ, and so with God, then be that doth fundifie, and they that are sanctified are all one.

C

CW

na

he

by

bel

he.

for

vic

vic:

for

abta

for

PFQ

Reafan 2.

Thirdly the bond of the Spirit is another reason of it : Gods Spirithatha foreiall interdourfe; and docts manage this whole bufineffe betwirt God and ven Gal. 4.6. God hatb fent fortb-the Spirit of his Sen into bur hearts crying Abba Father. God fends his Spirit into our hearts, therby God communicates with vs. as with his Sons by this Spirit we gry AbbaFather and there by wee communicate with God aswith our headenly Father there is Gods communion with vs. and ours with him. All the exercises of Gods communion with vs. are carried by his Spirit . If hereach vs. he dorhir by his Spirit, if he comforts vs. he comforts vs by his Spirit, if he adopt vs, he adopts vs by his Spirit if the feales vs, if he fanctifies vs, hee down it by his Spirit : what focuer God doth to vs in this comunion, he doth it all by his Spirit. And on the other fide all the overcifes of our communion with God are carried by his Spirit: If we pray we pray by the Spirit if we belower we doe it by the Spirit if wee lour Goth if wee obey God, we doc it by the Spirit that we pray to God, that we beleeve in God, that we hope in God love and o hey God it is all by the Spirit of God there is one & the fame fairit in God Scinvs, ther fore the bond of the Spiritis one special cause of this comunion which we haue with God. The

4

0

C

H

m

en de

b

0

h

iri

.

H

.

h

1

CA

y

at

80

C.

ic ic

The laftirea fon is from the name of Faith, which is Reafon 4. of this nature that havrites and townes the which me penipoliclecting to the obiet or thing believed and makes them one By furth mearly innealed into chatel Remain to to Asa Science is ingrafuel invocation and as that growes so be one with the Bocke, fo is the foule that is ingrafted into Christoir grolves one with Charles Chrilledwels in our bearts by fairb, Eibe (2002) and that is a bleffed community and conting the bear wixt-Christand the mic believer of two believed oben fently we have no flession of Christin odohe ansitua hely and an helenenth giffai Bufainh parielate whe offille in Christiand drinke her bland lah bratt . Abdirba formen esteth Christs flesh and drinketh his bloud the vine rea Christand Christian him, were so Here is ambolisanthan heavenly-communidate Seb therinely experience of this voiting odwarof Fait hin the case of The him (ab) 20,27,28. Had would not be liductour Saltion fire) finades him to be midd by filling and not so be rill fil natorestockes sieblasta with fait beath of food and stenen he believed hacryesong adh Luidi and mei Glastia ha by beleening in God God becomes our God and by beleeving in the Land the Lord becomes our Lorde he is ours, and we are his this makes the which And fo much be boken for matter of confinentian nichiw Now lastly secome to speake four whathy way of Application, forthe practife of Christians sand the vies for application are not use forest the fill with the vies are for all men in generalles the fecond forth are for those that have found this favour at Gods hand, ro maineynsoshis blelled communion. First ingenerals for all men, and that is for reprople autificities reselved Prouga common cersoul amongitors igherally immore all men, and thinke.

Vic is a chinke, we shall be faued by lefus Christ as he is without we for thus we imagine, that Christ came downe from heaven, and rook our nature upon him, dyed for finners, and is afcended into Headento make interceffion for the Church; and who focuer beleenes thus of him , shall furely bee faued by him. A graceleffe conecit, fuch as hardens many thousands in their ignorance, vabeleefe and disobedience, and carries them fmooth to hell O my Brethren, let vs nor be deceined, Christ lefus indeed is a Saniour, and a perfect Saujour, but he nettenfanedany but fuch as had communion with him that were in him and hee in their they in him by Faith, he in them by his fpirit effethey can neuer be faued, 2. Con 517, and Rom 8.1. There w ne condemnation to them that are in Christ tofus. Till we be in Christ, we are most dampable weetches i frener we will cleape damnation ; our must be in cibist, and Christ maft it in og elfd we are Reprobates, a Cor 13 19 Hearken thou carpall Profession, therehinkest to be faund by Chaiffigshoo is with our chee; buttle Holy Ghoft teles the ciplainly schar encope Christ be in thee, thou art but in the flate of a Reprobate: Many man bane not the famit of Christishe fame is none of bis Rom. & grant chane Christ within vs is to have his Spirit within ve forhat Chair multbein veby his Spirit if we will have any pareitabine ! It were a merry world for camall Profestors of they might be miedby Christiashie is without wenther the vacteurs high, the proud mah, the malicious, the concress man, and the drunkard and fuch like, might take their fill in finne, and yes fit downer and bdeffe themselves, and fay, Of there is a Sautour in heapen, Christletos, who his at non the right hand of God heemilk be mercifull vistors,

thinke,

and

k

ch

the fe

Cr

10 Gar

-br

VS: she

the

fur

this

and forging vis and four vsi Who mouthou godleffe and graceleffe perfor , there is no fich wayno heaven Chailt lefus must be in thee by his Spirinelle her will neder fave thee archoo matthate Chall the Sentene inith wheart, elfe show hall no Chill the Sallowin heaven Christ lefus mult be in thee to marificely vicleaneneffe coucrouffiella pride, 800 and so mile shee repend of the finnes, and forfake them & to carle shee no load a new life; ob elfe he with melicosake away shy finnes Deceine mer thy selfe a thoffirthinkeilethe about an in a good cufer, and that ghe Haund Dbeet linee shottiact in adminated that except Christ be in chie. Je in sking trade than John Chailtim his owne performs he is withours harbidone and fuffored allehings the may confe and procure our faluation; and it is as time. that Chairfu Ring bouf contemand the di wirtin out hearts by his Spirit to apply the Couls doings and fufferingstonounteries of offerwee can never have any faunis benefite by him was forexample & Christ defus hath it his own person, by facrificing himselfe on the grole, offered a fweet fmelling factifice to God his Father for my linnes, but yet except Christ come downstrike only folde by his Spirit land per wade mee to belease in and apply in to my felfe. I dan have no as certainly as he knows of inside and and air your golden

1

2

Par did

とういうにいる

10/10

-bill beleecond vie is marter of Examination reverent vie 2.

Vs to examination fedues conteming this point, when To all men.

sher Christ be invs. 2. Con 13. The one year fedues when
ther you are in the faith; Examine your fedues, faith the
Apostic. Hener into a ferious consideration with
young was fooles; and fer whether you have any part
in this bleffed communion with God; or now This be
fure of that who focus hath not in tome over measure

1

Ÿ

m

pe

th

fo

th

Sp

W

01

OI

fin

an thi de

W

wi glo

COL enc est mu

COL

bot the

che

fera

The

this

min bas

this bleffed communion with Godh hee bath an acons. fed communion with the Diudl , there is no middle Berwixt them. Therfore lay thy hand yoon thy hear? and examine thy Telfes what communion thou half with God in Christ what knowledge and what faith then haft Doft thou know Godin Chrift 2doft thou beleene in God through Christ a dost then worthin God in Christ and all this intruth of thy heares then thou mayof be well affored that thou art joyned to Godini Christoche thou art withon Christonand to without Godus Poigine you a furthend true rate for this tryall which if you doe duely confider , will nemen deceive your thore are two infallible Enidences of this communion, the Spirit and the fruits of the Spirit : first the Spirit . Noboes 120 Horal They know that mit dwill in bimand be in run beenift beribild glack undfhis spirit. The Apolilomaken this activities note of our scommunion and the tofore if the house the Solait, weited the of its Mea, but we may filture une selected about the fitting of the fe tribbilitates is the gown of our and prefumption that do fo fortyeres thou dost make a misden of this deal ministic of the first of the control of the as certainly as he knowed to bross mich propagatife bubbedesitad virigamidai aldimustique Sicaquinque 1/6 1. bireside filtering invitarion of seconds and second quidening of the ocwana, the fear movine Mills Enidences of our communion with Gudl Fight work tification del south They the benefit brown and shollife with absuffice intermediation fire builting eight to nings kemen sand and the abstraction thin strang eight will chis 10 ws

Leftu from the dead dwell in you, hee that raifed up Christ from the dead fhall alfo quicken your mortall bodies by bis foirit shat dwelleth in you : and both thefe in the tenth verse If Christ be in you, the body is dead because of some but the friest is life for righteonfacffe fake. Now examine thy felfe by thefe rules: Thou fayeft thou hopeft to be faued by Christ, then shew that thou haft the Spirit and the fruits of the Spirit : look well therefore into thy heart, what portion of the fpirit haft thou; doth the spirit of God beare witnesse to the Spirit, that thou art Gods : Againe, examine thy felfe what fruits of the spirit are in thee; what mortification haft thou? doeft thou ftrive against thy corruption ons? doest thou mortifie thy earthly lusts? doest thou finde that finne dyes, and thy fecret corruptions wafte and confirme daily in thee? If thou doeft, then haft thou a bleffed communion with Christ Lefus in his death; for it is by the power of his death that this is wrought in thee. Secondly, what quickning haft thou? what newpelle of heart & life; what zeale for Gods glory: what delight in Gods Commandements; what comfort half thou in prayer : what care and confeience halt thou to lead a godly life ! &co If thou findest these things in thee, then thou hast a blessed communion with Christ in his resurrection, for this is our communion with Christ, to communicate with him both in his death and in his refurrection; and both these have weby his spirit; but if thou doll not finde thefethings in thee, certainely as yet thou art in a miferablecafe and aid

The fecond fort of Vies for those that have attained 3 Vies to the this favour at Gods hands, to enjoy this bleffed com-faithfull onely. munion are thefe First, we that have found this should

*

站的 就工物教司山火湖北石湖山市山

carry our felues worthy of it: Hath God admirted ve to this happy communion with himfelfe. & will not we carry our felues answerably . If fome great man should admit vs into fellowship with him, we would be carefull how we carry our felues, we would be ruled by him, loue that he loues, &cithen let vs doe for with God . He hath admitted vs into fellowship with himselfe, let vs therefore be ruled by his spirit. Let va be carefull to pleafe him, fearefull to offend him? Let vs do his will, and not our own wills ! Let vs loue that which he loues Let vs loue his childrens and his Religion, and Rightebusnesse, and Holinesse, because God loves them: And let vs hate that which he hates Let vs hate our fins and corruptions, 1.16h. 1.6. If we (ay me have fellowship with him, and walke in darknesse. we lie: The fpirit gives them the lie in their face that fay they bave fellowship with God and ver live in fini Before wee enter into this league and Communion with God, we are at our own hands: happely we eate and drinke with the drunken we finite our fellow feruants, we walke in the lufts of our owne eyes, we profane the Sabbath, and fuch like: but when once we are admitted into fellowship with God, then wee are bound to our good behaviour ; our Eyes, Hands, Senfes, Limbes, all the parts of our bodies, and powers of our foules are wholly confectated and denoted to Gods feruice. As the Apostle speakes of Fornication, 1. Cor. 6.1 1615. (A common fin in the Church of Co. rinth, and too common amongst vs.) fo we may fav of every fin, for so the force of this Reason extends it to all other finnes, as well asto that: Shall meetake the members of Christ. & make, them the members of an Harlot? Godforbid, So we may fay of pridojdrunkennesse,

545 11 (141) 545 11 (141)

and

PI

be

ly

re

be

fe

ali

80

178

nic

Fi

728

wi

Di

No

bef

WC

ma

DE

ful

fed

the

Th

mai

Sup

feep

00

VIII

0

C

is fe

S

20 e.

at

ni

nc

te

44

0-

ire

ire

m

of

to

on,

Cr. fay

sit

the rate.

ffet

and

and other finnes Shalld take the members of Christ and make them the members of a drunkard or of a proud person? God forbid Notif anybein Chrift les him be a new sreatures Old things are paffed, and behold all things are become new, 2 Cor. 5.17. If any man have beene a Drunkard, let him now learne to live foberly . If any man have bin a Sabbath breaker or a fweareriora lewd liver, now that he is in Christ, he most beanew Creature: Away with all thy old finnes, and fee that all be new within thee ! Decke thy felfe with all spirituall glaces, Faith, and Repentance, and Loue. &cheepe them alwayes in exercife, that forthou maift be alwaiss gracious in Gods eves euer having von Lampes burning; and thus we shall walke worthy of crament beleeuingly, as then bimming belieftd Second withister cherhystomaintain this commitnion, and to encrease it in our selues) & grow up in it be practifed for First by Prayer Pfat 86 in Knit (on amits) my bears the increase of partorbee, faith the Prophet; or make my heart one this communiwith ther wand dober 720 a cour Saujour prayes for his Disciples that they might haud this communion. Now David and the Disciples had this communion before, but yet they pray for the increase of it and if we aske, we shall receive Secondly, weeming tecke to maintain & increase this Commition by the Ministry dethe word at Peria -2 zuHaftthoutafted hownbounts full the Lord hath been to the in working this bleffed Communion betwix him and thee by his Word? then labour to be further confirmed in it by that word. Thirdly, the Sacraments are forcible meanes to maintain this Communioni, refpecially the Lords Suppen; for there God admits vs to his owne Table, feeds with the precious Body & Blood of his own

V/6 2.

. 31V

Son What communion can be greater than this? Befides here in this Sacrament the meanes of this our communion, the Body and Bloud of Christare tendred fenfibly votovs to out hands acto our mouthes? Then as the handtakes hold, and the mouth receives the outward Elements, folerthe heart take hold on Christ crucified for our further comunion with him! We never fauingly meditate on Christ, but wee eate Christ:but when we come to the Lords Supper there we doe more fenfibly feede voon him: We have the Signes, the Bread and Wine, and the Ministers speciall Application . This is my Body which was broken for thee; my Blond, which was fled for thee, Ge this is a great helpe tows. And who focuer receives this Sacrament beleevingly, as the Minister gives him the Bread & Wine, fo God conuaies Christ into his heart by his Spirit. Lastly, every of vs that comes to this Sacrament must renew his Couenant with God, and binde himselfe to be a truer servant to God than ever before, elfe hee can have no communion with Christ in this Sacrament. Fourthly that we may maintain & grow vp in this happy communion, wee must make much of the smallest portion thereof, the least rellish of Gods fauour, the least motions of the Spirit, the least degree of Sanctification, the least measure of true erace : make much of that little thou haft, and vie it well, and be fure thou fhalt have more. Mar. 29 .2 1.23. the feruant that doth imploy his little well, shall bee Ruler ouer much hearth are confirmed and a con

V6.3.

162.

Past things to chiamise for

To parrow ads

4

Thethird We is to teach vs thankfulnelle: We muft acknowledge admire, & be rauished with the thought of the infinite good neffe of God in affirming the cand iovaing thee ad himfelfe. This our bleffed communi-

Sons

n

d

fo

lei

VS

OD

of

cat

pre tha

gai 360 on in Christ, is infinitely more than if the greatest Potentare of the earth should take the meanest man that is to be his fauourite, or the basest woman that is to be his fooule: for here the great God of beauch & earth. the King of kings, makes vs his fauourites and his foule his owne affociates both in grace and plorie. Let vs therefore confider this aright, and poure forth our soules in thankefulnesse to God for this infinite mercie. To prouoke vs the move to thankful neffe.la vs folace our felues in this Garden of Edent for this is the Paradife of God) let vs behold and admire the particular paffages betwint God and vs in this bleffed communion God knowes vs and we know God hee walkes and talkes with ve and we with him, he cournames with vs and we with him Hofa. 22, he loves and honours vs and we loue and honour him. His lives and dwels and delights in vs. and we live and dwell & delight in him: in admiration of this great mercy of God leveuery one of vs breake forth and fav Oh elo rious God, how infinitely good arrethouro my poore fould! Oh my poore foule how infinitely thankefull oughtest thou to be to thy glorious God!

The last Vse is for comfort and for singular confo-Vse lation to all true believers. It is a great comfort to us, that God is with wand wee with him; but that God should be in vs and we in God, that he should be one with vs and we one with him; this is the comfort of all comforts if for being thus with vs; then if assist can prevaile against God and Christ, then may they prevaile against vs; but if God and Christ be stronger than all the adversary powers that are or can be a gainst vs; then such prevaile against

from:

10

15

.

25

n

ni

to

rć

hè

ia

eñ

14

2-

he

art

nis

nd

er

tift

8

ké

ifh

the

rue

dit

23.

Bus

ght

and

uni-

OD

D 3

VS

vsotherare one with God in CHRIST, les vs. do

is to behis faure meet use by off woman that is to be his too. A OM RAZ of MODAR SHAP carth, the King of kings, makes us his faucures and his

sindel entrol de de la contrata del contrata de la contrata de la contrata del contrata de la contrata del contrat

Hane shewed the dependance and connexion of chefe words with the former, from the 35. verf. Al foil baue shewed you that they containe two parts: first the Apostles rosolution verther death nor life we andels cos Should separate bim too socondhy his prote flation damper frieded, or lam fure of it l'I alfo opened the meaning of the words diss you may remember which I will not now thand to repeate bonely memoral ber that beat ahis Stripfure into this mibild & flews ed you that is spent it sel se into these particuldus Fiest that which the Apollo implyes mamely than there as a conjunction betwist God and prive belot up to mody. ed in the ward framasa, Secondly , the bond of this communion and that is the low of God Thirdly the Apolle thewas the ground both of this bond and of this communion, and that is tefonicarile. Housthly he declares that there is a meare interest between Christ and the faithfull our Lord Fiftly , her abblished belie fafatuof Godschildren in the midft of all dingers enthing half courage them con and splangedant in me By particulars, neither death non life to de Sixtly be pro tells the confidence he hath concerning dishis fate ty lamper (maded or I am forg. Laftly the beardwhim felfe boldly vpon this affirmance, that neyrlier may thing that hathor shall befall him, Iball faparatehin

from

f

P

gi

th

bo

at

of

W

ar

ty

ni

pa

pl

fo

P2

fpe

qu

the

Go

G

ite

tim

lou

alfo

iste

gra

VS.

thir

titis

from the love of God. Wee have begunne withthe first particular, the matter of Implication y and the point was this, namely, That all true beleevers are io wnedno God in Christ, and have a holy and spiritually and gracious communion and fellowship with him Of this we spake the last time, astime did permital and at

Now we are to come to the fecond point the bond of this holy communion betwixt God and vs. and that is the love of God. The Doctrine is this, Thathe Doft. 2 bond of that holy communion which is betwiet God and true beleevers, is Gods love to them . The bond of that holy communion which true belomers have with God in Christ, is the love of God, The Dodrine arifeth thus; the Apostle speaking of the impossibility of separating vs from God; or from our communion with God, expresseth it thus i Nothing can feparate vs from the loue of God: thereby gining vs plainly to understands that the bond whereby we are to fast joyned to God in Christa foasnothing can felparatevs, is this the lone of God rowards you will Explication. speake somewhar by way of explication; and certaine confishing in questions there are to be propounded and answered and answered and answers. therein. The first question is . Whether this love of God herespoken of may not be meant of our loue to God, as well as of his love to vs, for fo fome expound it and it agrees well with the phrase: for so some times in Scripture the love of God is taken for Gods loue to vs, and sometime for our love to God: And also it agrees well with the drift of this place, which is to shew the certainty of the faithfull in the state of grace inot only that nothing can remove God from ys, that hee should ceafe no love ys a budalfo that no thing shall remotions from God, that we should cease

id

(i) B

of 1

or

0

ed

T,

の田の

y. us

he

of

hé

iA

p5

rs,

6

60

117

17

का प्रतामिश्व

and on iners.

Throp Michigan

to love him. And it agrees well with the nature of our communion with God: for this being a muruall communion afwell on our part with God, as on his part with vs (for as he faith to vs, Thou art my people, fo we fay to him, Then art my God, Hof. 2.23.) therefore there is necessary vie aswell of our loue to him, as of his to vs. for the voholding of this communion. I answere. the love of God here spoken of is meant directly and s. 300 properly of Gods lone to vs, land not of our love to Gods for it must be understood of such a love that heuer failes ; but alas, our loue to God dorh faile many times; but Gods loue to vs neuer fayles; therefore it must bee meant of Gods love to vs. and not of our loue to God. There is indeede a great vie & an absolute necessity of our love to God. and fo it is true that God will never fuffer our love to fall vererly from him, and fo confequently it is true, that nothing shall veterly separate vs from our loue to him: Yea, but that is not the drift of the place; for the force and power of our vnseparable conjunction with God, doth not fland vpon the weake hold of our loue to God, but vpon the strong and vnmoueable hold of Gods love to vs. al nothing fill s

The fecond question is, that feeing it is meant of Gods toueto vs. then what kind of Gods love to the faithfull is here fooken of e I answer, there is a threefold lone which God beares to all true beleevers: First, God loues his children with a general lone, as they are his creatures, the worke of his own hands, & fo he hates nothing that he hath made; and this is a prouiding love for their maintenance and preferuarion: and this heshewes in our daily food, and raiment, and necessaries for this life. Secondly, he loues them with

ur

1-

rt

re

re

0

c,

d

O

at

le

0

2

d,

01

e,

to

or

n

ur

le

of

16

6-

5 :

as

3

52

12 Ĥ,

m th

with a specially love, as men, or as they are of the conrune of mankinde a for the nature of man is a lovely thing in the eyes of God, and this is a counterancing love for the advancement and honour of markinde and this love God shewed specially in the Incornation on of Christ, when the nature of man was affirmed in the person of the Son of God The third is a parrieu lar loue which he beares to them as they are his childenland mie beleeners : for a mie beleening foule is amoft precious lewell before the Lord : and this is a faning love for their grace and glory and this hee thewes, in making we one with himselfe inseparably and foreuer and this love it is that is here fooken of. Nothing shall seperate vs from the fauing lone of Godfor grace and glory all to when I drive a man man to

The third question is, why it is called a bond? The answer is because it performes such offices in this case as a bond doth : for first, a bond serves to joyne and tye things together in one bundle and fecondly being foryed, it keepes them fast regether, for that till the Bond be broken ontaken off (as we fee in a faggot or a ficase) they are never fundred to is Gods love in this bleffed vaion, it iownes together, and till it felfe faile, (which can neuer be) it holds vs faft to God for euer. These things rightly understood and well digefled, the Dourine flands cleare in curry mans vaderflanding and judgement, against all difficulty and excopsion asmely, I have the bond of that hely communion which is betwire God and orue Beleeners, is Gods lave to them in Christ. The proofes of the Do Proofes, or emdrine are thefe, ter on 3 the end of the verfe, I bene firmation, the land the with at mertaling lane, therefore with Scripture. menty hand draw weather, it is Gods owne speech to

his owne people : wherein first he professeth his lone . I have loved thee de. And then he flewes the fruits of his love, therefore with mercy base I drawne thee, die. The Lord shewes mercy voto vs. & in mercy drawes vs vato himselfe, into a bleffed communion with his owne Maiesty; but what is the Bond whereby hee drawes vs (It is his loueto vs. I have loved thee therefore, Sec. Hofes II.I.A. When Ifrael was a Childe, then I land him, and called my Son out of Egypt. God cals vs out of the Agyptian darkeneffe of Sin, & Death, and Hell, and takes vs to be his own Children, his Sonnes and Daughters: But whence comes it that he enters into this league with vs. It is from his lone : I have loved bim de then in the fourth Verfe, I led them with Cords of man, even with Bonds of Love: Wherethe holy Choft fpeakes exprelly to the point in hand, that the bonds whereby God leads vs along in the wayes of faluarion, are the Bonds of Loue, Cant. 2.4. He brought me into the wine-Cedar, and Louerpas bis Banner over me . He brought me into his wine. Cellar, there the Spoule (every true beleening foule / facakes of the fweet entercourse betwist Christ and her ; brought me into bu wine-Cellar, that is, made me partaker of his spirituall, sweete, and heavenly comforts for that is meant by wine; and lone was his Banner . What is the vie of a Banner ! It is to gather together the Souldiers to the Company and Captaine to whom they doe belong : Gods Banner ouer his people, is his loue; It is the loue of Godto his that gathers all true beleeners together vnto lefus Christ, he being their Captaine, and they his Souldiersto ferue vader his Colours. Oh this is a fweet fernice, to serve & to fight under the Colours & Banner of the love of God in lefus Christ ! tob. 3.16. God fo la ned the world that be gane bu onely begetten Sonne, that whofeever beleenest in him fhould wet perift, but have externall life. God hath given vs his Son Ichus Chrift, that by faith we might beleeve in him, and have communion with him, & he that doth beleeve in him shall never perill, but have eternall life : And whence is all this! from his love; there is no bond torve God to doethis for vs, but enely his love to vs : God fo loved the world, de. lob . 17.2 3. I in them and thou in me, that they may be made perfect in one and that the world may know that thou hall fent me, and hall loved them as thou hall lawedmen That Christis invs., and Godin Christ, and that all the faithfull have a perfect Communion with God in Christ. Thele are plaine Euidences to the eye of the world, that God hath fent his Sonne to vs. and that he hath loved vs (in some measure) as hee loves Christ himselfe, and that this love was the cause, why he did all this for vs: So much for proofes of Scripture to confirme this point with an analytic and a see the

The Reasons of the doctrine are thefe: First, all the secondly, by good that ever God doth to all or any of his creatures, Reafons. it is meerely of his owne love, and good will towards Reafon, t. them therefore this Communion, which God affords the faithfull to have with him, is much more for his lone. That all the good that ever God doth to any of his creatures comes from his love, we may fee, Pfalme 145/16 Then openeft thy hand and filleft all things lining of thy good pleasure; then much more this communion If ay mach mere; for the Reason ariseth upon many advantages: First, if all the good he doth to the other creatures comes from his loue, much more the good he doth to man must come from his loue, Man beeing the choile and prime of the creatures : Secondly lifto

men in generall, of love, then much more to true belecuers, being the prime and choice of men in Gods efficiation: Thirdly, it all the good God dother true beleviors come from his love, then much more this bleffed communion, which is the prime and choice; and indeed the very Summe of all the good we receive from God; fo that the reason stands very strong.

25

loth

Reafon.2.

The fecond Reafon is drawn from the nature or kinde of this communion; What is that & It is fuch a communion as is betwite the Father and the Childe. 2. Cor 6 18 . I mill be your Father. Go you thall berny Soins and Daughters, faith the Lord Almighty, Now betwine the Father and the Child, the cafe stands thus, follong as the Father loues his Child, fo long he doth well by him, & delights to do him good, when his love failes, then the good he doth him failes too; that which binds the Father to do his Child good, is his love towards him i Now san a Mother forget ber childe, and not baue compassion on the Son of ber wombe t though the (bould net will not the Land forget his Children The loue of a father to his child is changeable, but Gods love to hischildren is vochangeable : that bond may be broken & fo all flies in funder, but this cannot be broken, and therefore wee cannot be fundred from God. Againe, it is such a Communion, as is betwirt the head and the members, Ephel 4.5.16 and we know that it is from a louing respect that the head carries to the members of the body, whereby the members receive life and fenfe, & motion from the head; they are knit together in lone, as in the 16. wer/s, as that being the kniner of the members among themselves, and to their head, and therfore confequently of the head to the members as the Apostle makes the matter very ומכת cleare

1/49.49.15.

cleare in that place. Againe, it is fuch a Communion, as is betwire the husband and the wife Hof a do and louc is all in that Communion. First, inbrings them together, then it knits them together, and is holds them fall together so the death; lost is betteine God and vs. Looke into the books of Cantieles with a fpirituall eye, and there wee that fee this Communion of the belowing foule with Christ, compared to the Communion that is betwirt man and wife, and wee thall finde thanthene is never aftitelines passage in in but is from loug. Epheliens, chap's dainf. by His bands lane your mines as Christ load be Charok Al char ener is done betwite man and wife must be in done; and fo it is betwirt Christ and his Churchy : av mogvonoi

The third Reason, There is no mouing cause in vs, Reason. 2. why the Lord bould thus joyne vs and tye vs vnto himicife : therefore it is of his meero lene. There is no mooning cause on our part sfor what did or could the Lord fee in us, whereby he might be induced to doe this for us? Is it our multitude that should move God : Oh no fairh Mefet, Deut 757, 8: The Land did not fet bis lone upan yan, or obufeyon because non mere more in number than any people, for you mera the femal of all people, but became the hand land nonces a. What is in then our beautiethat should move God to draw vy & binde vsin communion with him folfe : No weemers theme blond, when God fee his love upen to and entradinte Conewant with my, Each of to What then, was in our Rightequinelle: No, ocither, Tit.3.3. Not by the works of Rightconingfo which we had down, but according to bis mercy be bath faned vs. What, was it because we loved him first No faith the Apostle staballio theein is lene wat that we land him, butthat he lened on and four bie bood

c

.

is

C

e

it

c

0

ıy

Me.r.

his San Are. No. I will adde this further, for the ftreng. thening of this Reafon, that we are to farre from her uing any thing in vs of our felues, to enduce God to this to make vs one with his bleffed Majettie Pasthat all thanis in vs of our felues, is viterly against this communion call of vs are finners, fo farre are we off from hauing Righteoufnelle : we were fometimes enemies to God fo far are we from louing God : we have deferued to be lovaed in Communion with the Dinels in hell to farreofface we in our felues from deferuing rabe joyned with God | We are ough and deformed in our felues, by our wickednesse, to far off are we from having any beauty, whereby God frould fet his lone vpon vs : Wee are running away from God (as the lost childe) for farre of are we from drawing neere water God. All thefe are separaters from God, and no iovners to God, therefore it must needes be lone, and nothing bur love, yea, the infinite love of God to vs in Christ Tesis, that gathers vs, and bindes vs vp within this communion with is his love to cover such smultitude of fins; his love to care for vs. when we were carelesse of our selves; his love to affect vs that hared him his loue to overcome our monftrous evilneffe. with his mercifull goodnesse; his lone to rescue vs. and raile vs vp from the gates of Hell, and to fet vs in ficamenly places this lone to affiline vs that were call awayes in our felues, to bee affociated with his bleffed Maielty, this is fach a love indeed as is admirable, infinite worthy of God who if he were not love it telfe, he could not, nor would not have showed forth such fauotievoto vs des enw. sell W. acr bouch discher on

The first Vie of this doorine is matter of confuta Vie.z. tion against the doctrine of mans merits. If love be the

his

fid

de

bo

fee

of

ne

CZ

Fi

VS

O

th

lo

á.

to işt n-

25

Ċŝ

e.

ts

g t-

re is

is

d

bond of our communion with God in Christe then there is no merit of Saints nor of Angels, that could eper be the capile of it ino worke before or after infil fication dorn merit this i before Instification. God fees his lone your vs freely, that is agreed your on both fides, but after luftification, fay the Papifts we may deferue heaven. No fav wee, the loue of God is the bond of our Comunion with God, which as it brings vs to God, foir tyes vs fall to him, fanctifies vs. and eliningheer is toy heardened, in lomershipole

The fecond Vie is for Inftruction reaching vs. that Vie.2 feeing all true beleevers have a true interest in the lone of God, they are all lowned to God, and the bond that tyes them to him, is his Loue : therefore all true beleeuers are feifed and possest of the lone of God. A marter worthy to be well confidered of vs. as that that will call yponys and pronoke vs to many holy Ducties. First, therefore wee must know and believe this that God loues vs. 1 lobn 4:16. We band knowne and beleeaed (laith the Apostle) the lone that God hath in vis Let vs labour therefore to get fome comfortable knowledge and perswasion in our hearts, that God loves ys. Wicked men are vinally too forward & too prefumotuous in this case; they runne on in sinne, and in their ownevile courses, nor regarding Gods love, and yet they presume and perswade themselves that God loues them de if any tell them the contrary, they defie him : On the other fide, Gods children they are too backward, They repent, and pray against their finnes, and fight against them, and ftrine after grace, and yet certaine figues they are hardly perswaded of Godsloverothem; e marker that Therefore how thall we know certainely that God God lowes bus. lones vs ? I infwer, we may know it; Fire; in generall,

by this very point in hand, If we have this Communion with God, if webe ingrafted into Christ, if we be obedient to the Spirit, if wee be confirmented to scionable in the vieof the Wortl, Sacraments, and Prayer, then cornainely God loves as, and we are with in the compate of this Bond. Secondly, thou mail know it in particular by this Arthoughakt out of shy fidness halt show parted with show for conference fale : hath thy maker fin received his deaths wound within thee ? is thy heart clenfed, in sometiments fuce, from thy wighednesses Oh, then certainly God loves thee Afal. 73 a. Surely God is good to furb as are of a pure hours. Asie is the greatest figue that cueboan be of Gods wrath upon vs. when he fuffers were line and to dye in our flances for here is no greater figne of his loue, than this, there our finnes are cast our of vs, and we not fuffered so live inchem. Thirdly, thou mailt know at by thy love to God: If shou love God it is molt certain that he loves thee ; and if God loves thee, thou canft not but love God : Buthowmay I know certainly that I love God indeed, for I may be deceiuedin this as well as in the othere Tanfwer, looke into thy Obedience if thou halt an obedient heart to God. then they loved God, John 14.21, where Christ expreffeth, both how we may know we loue God , fecondly, how weemby know that he loues vs : I favor would know whether we lone God, looke inno aprobedience, He that hash ney Commandements and keepeth them, is hee ther senethme: And if wed would know whether God lones wis let vidaole tinro our loue to him And be that done the both full by laned of my Pather, and Intillianghing faith our Saniour. Fourthly, wee tray know Gods love to us by our chaftifements, Heb. mi we

od od

h-

άÀ

of

ice

ad de

od

be

nid sis

nd

iA

15

œ,

ei-

to

d,

6

ot

0

to

7,

cc

5,

Craments

Heb. 12.6, Whom the Lard landsh, be chastenesh Buraf fictions and chaftifements are common to all good and bad, to the wicked as well as to the godly d'ani fwer afflictions are fo indeed, but chaftifements are peculiar to Gods people only : But how shall know whether mine be challifements & Janfwer, out of the 10. verle, when God chaftifeth vs it is for our profit. And what profit? that we might be partakers of his holinelle, therefore if we would know it to be a chastifement looke whether we profit by it to holineffer If we grow in grace, it is a certaine & molt fensible, yea, and infallible figure of Gods lone, I fay both thefe together, chastifements and profit by them, is an infallible figne of Gods love to thee; If Godshand bee vpon thee in minde, or body, or goods, any way, or enery way, if thou doest profit by it to holinelle; and get gracethereby into thy heart, then certainly God lones thee. This is a fenfible argument & an infallible figne ofit. It must needs be much love that turnes sower into sweet, the sowernesse of thy chastisements into the (weemelfe of his grace, a six of the redestance break, why

Another ducty that we may learne hence, is to be 2. Ducty. thankfull to God for this his great loue: Oh that wee couldin any measure worshily praise the Lord for his great lone to yet. It is worthy of more thankes than we are able to gine; wee should study; therefore how to praise God for it: stir youll the powers of thy souleto this duty say with Danie, Male tog. 1.0h my faule praise than the Lord, and all that is miship me praise his body. Name: And that which Danie would have all nations to doe, that we must doe, Radality, 2.2 Praise the Lord. Thy soule fares the better for this long and all that is within thee fares the better for the and therefore stirre

C.Party.

vp thy felfe, and fay, Praife the Lord, Oh my folle, for his love towards thee, and let all that is within me praife him for his love; fay it with thy mouth, and do it with thy heart, and let thy life fay Amen to it; and then this love of God is well beltowed upon thee. Gods love is lively and quick to us, and therefore let our thankfulneffe be foto him.

3.Duety.

Thirdly, hence wee learne this duetie, to take comfort in this love of God : It may comfort thee in af-Aidions, in fickneffe, in pouerty, at the houre of death? many times God brings vs to the gates of death, yet let vs know that God loues vs, & then our flate is happy. we shall have a fiveet and comfortable passage through death to life. So it may comfort vs against all the diferaces and feornes of the world; the world'accounts vs as of feourings, yet here is our comfort that howforger the world accounts of vs. yet God loues vs. and then it is no matter though the whole world hate vs. Againe, this may comfort vs in our prayers which we make to God ! If we can come to God and pray, Lord remember me inthy love, can the Lord choose but heare vs ? If we can come to God with a found perswafion in our hearts, that God loues vs. then our prayers thall afcend as a tweete perfume to God, and God will furely heare them, and that quickly."

4.Duety.

The fourth ductic we learne hence, is to keepe our felues in this love of God, Inde 27. It is the ficheft iewell that ever we can have, & he that changeth this flate of Gods love for any other, he changeth heaven for hell: Therefore do not provoke God to break off his love from thee, displease him not, breake not his Lawes, wellft not his Spirk of grace, grieve not his Ghildren, neglect not Prayer, the Word, nor the Sa-

craments, nor other meanes of grace: but observe him ducly, and beruled by him, and forthou thalt keep in his love; above all things turne not back to thy old finnes; and if thou doeft fin (as who doth not?) prefently humble thy felfe, make thy peace with him by vnfained repentance, and prayer, and faith in the Mediator Isfurchrift, renew thy conenant in him; and thus doing, thou shalt be fore to keep in his love; for this is the mercy and goodnesse of God to vs; he remembers whereof we be made, and that wee cannot but fall, yet fuch is his mercy, that if we resurne vinto him, he will love vs fill the our child we aumsno

Pifely, here wee must learne this ducty, to recom- s.Dutys. pence our God with lone againe : If a man of any fathion love vs, were were very hard hearted, if wee would not love him against if God love vs therefore, we must much more loue him againe. In many things we cannot recompence God again; God is mercifull to vs, we cannot be mercifull to him againe, & fo in otherthings: but God islouing to vs. & we may recompence him, and love him again for his love to vs. Our love to him indeed comes far fhort of his love to vs. yer his that which God requires, & which he will accept : that love which we cannot flew to God let vs peece it vo with our love to his children, & to his Gofpel; and to his Ministers; and thus we may in some for recompence Gods four which he thewes to vs.

The third Vie: It teachesh vs how to esteeme of this great loue of God, Ephof. 2.4. which paffeth knowledge, Estef. 3. 19. How? Why thus; As the originall and procuring cause of all the good that cuer we receive arthe hands of God, I lohn 3 11. We are the Somes of God, faith the Apostle;) What doth he rest DIE there :

the swiftly Car.

to hadalmak ramid; aveat

Thursday !!

Me.3.

cheres. No. Beheld, (faith he) what line the Faber bath ginen wines to s, this we benid be called the sounce of Gold. Gods love is the cause of our adoption (if, you aske why God chuseth vs institutes as fanctifies de glorifies ws the anwer is, because he loves vs. But if you aske why he loves vs. This is the bond of all, it comprehends all the rest of the good that God doth for vs, but is not comprehended of any of them: this Love is God and God is Love and a week and many

VJe.4 The excellencie of a true Beleeuers communion with God, manifefied in foure things.

1 Neereneffe .

an Laftly this hewes voto vs the excellency of that communion which true beleevers have with God, because it is bound up; and tyed fast within the vobounded limits of Gods love. Pfal. 144.15. Bleffed are the people that he for year bloffed be the people whose God is the Land, Confider the Breellency of it in these particulars! First, the negrenolle of this communion ; it is of loue, and therefore it is most neere. Loue doth transanimate vsas it were, and makes of two one as it is betwixt man and wife a on as the Heathen man faid of two friends, that they had one foule, and two bodies : and fo Gods love makes vs one with God, not as if God hereby were become man, or man God, in proper and precise tearnes , but as in a communion betwire a man and his wife, they are not one man or one wife, but one fleshe so the love of God to ye, in this communion makes vs not one God, or one man, but one Spirite Co. 6.27 de la Valle off

2.Freeneffe.

Secondly, consider the Freenesse of this communion, Hose 14.5.1 will least hem freely (lath God;) Luk. 1.28. freely beloned: God loues we freely as when a father adopts a childe for his owne, freely. As if one of you hould strue childe go ve and down the streets,

วาวกำ

and

b

0

6

and you fould take him into your hopfe, and freely alopt him and make him your childe fo doth God he loues vs freely, and our of his free loue takes vs into hishouse and adopts vs to be his Children, han and

Thirdly, confider the Surenesse of this Communi- 3. Surenesse. on , the Bond of it is Gods loue, and his loue is everlafting, ler.31.3. no time can weare it out : and Cant 8.6.7. Loue is frong as Death, much water cannot quench Lone: It is to betwixe man and woman, much more betwirt Godand vs sir is not our finnes can quench

his love, no, love covers a multitude of finnes.

Laftly confider the Sweetnelle of this Communi- 4. Sweeteneffe. on betwixt God and vs; if it be from the lone of God. thenit is most sweete. Cant. 1.1. Thy lone is better than wine: If a man have but a foarkle of this love in thim. ir cannot but quicken him, yea, it will rawish him Pfal. 62, 2, thy lone is better than life. All the bleffings that we inloy, whether they be spirituall or temporal, are no bleffings to vs. except they be (weetned with this love of God, our meate, our drinke, our life, yea. Heaven it felfeis no bleffing, whieffe it be fweetned to vs by this love of Gods what good did heaven to the Angelsthat fell, wanting this lone of God? Oh the lone of God to a finner! What is it at is the heart of our hearts, the life of our lines, the happinelle of our foules: Worldly men, let them have what the world can affoord them, wealth, and honours, and the like they can be content without the love of God but this is but as gravellin their mouthes wanting theother; they fland inflippery places, & fuddely they go down to Hell. Therefore let vs rellish all things we mioy, as being sweetned with this loue of God; our wines, chilthen friends, goods, yea, our owid lines ; and then

when these are gone, yet the love of God, whereby they were made sweete vnto vs, will still remaine: Let vs labourtherfore for some rellish of Gods love in Iesus Christ; it is hard to get it, Faith onely workes it.

thi

0

N

fp

gr

or

151

m

Ti

CO

ne

tit

vius at the land solling sur PIN 18. if in the of the

The third SERMON, ypon

his lone no, long couries a multitude of figure

lathing year in the can weeze it and one Cone

mer life, drs.

Theory is an of white etc. Cant. 1. 1. I be four where they He dependance of these words with the former, and the meaning of them in themselves,
I have already showed Also I cast this Scripture into chismould, the wing, that the substance ther-of emptied it selfe into these seven particulars : First, the thing implyed, and that was that there is a communion betwirt God and the faithfull, in the word Separate, which necessarily implies a conjunction with God; things cannot be separate, that are not first joyned together. Secondly, there is thewed the Bond of this Communion. The lone of God. Thirdly, the Apothe thewes the ground of this lone & communion, it (in Christ. Fourthly, he declares the Interest which the Faithfull have in Christ Iesus, by a tearme of neere reference, our Lord. Fiftly hee doth here anough the fafetie of all Gods Children in the middeft of all dangers, and inlargeth himfelfe in many particulars, nepthen death nor life, nor Augult, cro. Sixtly, he protesteth his owne confident perswasion that bee hath of this sadw.

oy et

i

r.

ı

d

h

F

e

this confidence against all commers, Death, life, Angels, c. Of the first and second points we have spoken; Now in the strength of God wee are to proceede to speake of the third point, and that is the ground and foundation of this love which God beares to his children, and that is less Christ, Nothing wable to separate me from the love of God which is in Christ less.

The Dodrine for our instruction, is this . The Dodrine ground or foundation of all Gods love which he bears or thewes to true beleevers, is Christ telm. The doctrine is contained within the Text fully, and delinered almost in so many words : for marke the words the lane of God which is in Christ Jefus. As if he should fay, the lone that God beares to true beleevers in Christ lefus. is feeled in him, erected in him, and made good vnto vs in him, as he beeing the ground and foundation of it. The doctrine may feeme plaine enough at the first fight and foit is yet that we may rightly and foundly comprehend it, or rather be comprehended by it; it Explication needes fome Explication : First of the names . Christ lefw. Christ fignifies the Anointed; lefw fignifies a Sauiour e and whereas hee is called in Scripture, sometimes by the name of Christonly, and sometime by the name of tofus onely, the Apostle here it in esthem both together, Christ tefan; thereby to fet forth the perfection and fulneffe of Gods love to vs in his Son, left is the name of his person; Christ the name of his office: he is called christ respectively to God, by whom he is anointed, he is the Lords anointed; and he is called lefin in respect of vs, whom he comes to save, he is our lefur, our Saniour : Behold, how complete and perfect Godslove to win Christis. He loussys in his perhane fon.

fon, he loues vs in his office, hee loues vs in his chrift. and in our lefte, in his anointed, and in our Saujour How could be desife to lone vs more, than is meant and contained in these words, that God lines win Christ tefin & Secondly, we are to speake somewhat of the phrase, in Christiefis. which is to be received vnder a diftinction: for there is a difference in the actions of Gods love to vs in his Sonne. I fay a difference in respect of our sense, not in respect of Gods loue it felfe: Some actions of Gods lone to vs are fo in Christ. that they are wholly suspended on Christ, and his merits are the onely procuring cause of them. As for example forgivenelle of finnes is an action of Gods love to vs, and yet this wholly depends on Christ and his merits; that his precious bloud must procure this mercy forvs from God, elfe they will never be forgiven . and this and the like love of God, is both in Christ and for Christ. There are some other actions of Gods loue which arife meerely and onely out of the abforlute will of God, without any concurrence of Christs merits: As the eternall purpose of God, whereby he hath determined to chuse some men to saluation; this is an action of Gods love meerely, rifing out of his abfolute will without Christs merits for Christ is a Mediator, and all his merits aferthe effects of his love not the cause of it and yearhis loue; though it be not for Chrisquesie in Christico, Ephof 3 wel according to the transact purpose which her verought in thrist leful, that is, in regard of the execution of it : for even this crernall purpole at all the actions of Gods love which arife from his his lotter will, are effected and brought to path, in and through Charles hat for Christic This difficultion were mult here undergoes that for Gold may nol hane

t

M

£

ρÅ

i.

C

it

ł,

0

C

S

Š

C)

have his right, and Chrift may have his right; that we may benour the Father for a that we may allo honour the Some; and the Son for as that the Father may not lofe his honour; that for the absoluteness of the love of God, and the Mediation of Chrift, may not impeach one another. Thirdly, we must observe, that Gods tone in this verse, is called the love of Chrift, in the 35 verse; shewing that God not only loves vs in Christ, bur that Christ loves vs too. We must conceive it thus; God sover the Son Christ less, and in him all true believers. Christ less loves God the Father, and in him he loves all true believers; and this is the right straine of Gods love to vs in Christ less. So much for Explication.

For proofe of this point, looke into these places of Proofes. Scripture, Mat. 1, 17, This is my beloned some or. Here is a Proclamation from heaven, published by Gods ownemouth : God the Father fpeakes it of his owne Son This is my beloved Son & . The words intend two thnigs First, the loue of God to Christ lefus This is my beloved son that is, my most dearly beloved Sonne; for fo it is in the originall. Secondly, the lone of God in his Sonne, to all those that he is well pleased withall, in whom I am well pleafed. He doth not fay, with whom I am well pleafed, asmy loue flaying voon him onely but in bem asmy loue extending it felfe to all that are in him. "This love that God beares to Christ. carendsic felfe to all men and Angels. All the loue they finde of God, it is in his beloued Son Christ lefue, John 17.23, and 26.verf. Inthe 23. our Saujour faith, Thou baft loved them, as thou hast loved me, speaking of the faithfull . Here we fee that the love of God to Christis the sampler or patterne of that love which impuring

he beares to us. Mondis not he famples or patterne, the ground of that draught which is drawn by it. then the love of God to Christo must needes beethe ground of his loue to vs. In the 28 werfe, That the loue wherewishshow half loved mee, may be in show. Wish the fame love wherewith God hath loved Christ he loves vs . Here he speakes more directly to the point than before in the 23 werf. There was but a likeneffe, thou tonefts bem as they loneft me: Hervis a famenelle or oneneffe of each The fame lone mber ewith show ball loved me, may be in them It is not two forts of loue, or two fouerall longs that God beares to Christ and to'vs. but as God is most simple, and but one, fo is his love the fame he beares to Christ, the same he bears to vs. rooted and grounded in Christ, and in and through him, extended and communicated to vs.a Corestio God was in Christ recentiling the world to himfelfer. Herethe Apottle speakes of the wonderfull lone of God to the true belowing world in Christ, and he comprehends all this love of Godio the lewords, God reconciled rus to himselfe in christ; and withall showes the manner how he hath reconciled ve to himselfe by not imputing our finnes wate us. Here must needs be infinite love and mercy in God, to forgive fo many thousand finners as there are beleevers, and formany thousand finnes as: enery believer is guilty of from the beginning to the end of the world! Here is infinite love And what is the ground of all this, that the Lord doth youch fafe all this love and mercie to beleevers owhy, it is altogether in Christ: and this the Apostle fets out most fignificantly in the first words, God mai in Christ per fomally, there was the feat of his lone, and in Christ he loued vs, and in him he reconciled vs to himfelfe, por imputing

Sec. 268.2.

imputing our fins vite vs. To that all Gods lone which he beares to vs, 18 m Christ Ichis. Epol 1 worf 6. To the praife of the glar) of his grace, wherewith bee harb made or freely accepted in bis beloued. The Dord is very graclous vinto his children, he takes vs into his fauour, and fets his lone voon vs, vouchfafeth many kindnesses vnto vs; and this is a glorious grace, that he vouchfafeth vs the glory of his grace. God magnifies and glorifies his grace exceedingly on vs : In what In that he dothaccept vs, faith the Apollie, It is a glorious and an admirable grace, that the Lord God being fo great, fo holy, and to glorious as he is, should yet freely aci cept vs, fuch poore; finfull; and bale creatures as wee are: But what is the rule or ground of this, of all this glorious grace: It is Christ tefu, It is in his Belowed, faith the Apollie; for fo it followes, with Beloned ther u, in chiff tefa Heis the beloued Some of God. So that wee fee from proofes our of the Scripture, that the point is cleere, That all the love, grace and acceptance, that ever God shewes to true Beleevers, it is in Christ lefus; it is rooted and grounded, and founded in the beloved Son of God, Christ lefus.

The Regions are drawne from the Scripture too, Reafons. and they are of two forts; forme from our felues, and our owneeftare; others from Christ : First, from our schees, our Nature being corrupted, God cannot loue this Nature of ours, except he finde in it fuch a person that is free and pure from this corruption, and that is Christ Ichis alone; and therefore in him alone God loues vs : Our Nature is corrupted with finne, Rom. 3 23. All have finned, and are deprined of the glory of God. And God cannot love. But have finne and corruption. 74.5.4.5. Then haseft all them that was ke iniquity, show

Chalt

br

ro

ue

ue

bu

W

OI

25

w

CI

VS.

tol

itt

and

tie

ate

the

Ki

dia

20

his

tie

fhe

Mic

ple

mu

Go

all.

2 fu

He

WO

tw

10

the worke, but the workers of iniquitie: We are so far from being beloued of God, that wee are hatefull to him of our selves; and therefore God cannot loue our Nature, except he find it in such a person as is free from sinne, and that is Christ alone. He tooke our nature vpon him. John 1.14. The word was made sup: and hee alone was free and pure from sinne, 1/2.53.0. Hee bad done no wickednesse, neither man there any desert in his manth: And therefore in him alone God loues vs.

Reafen 2.

The fecond Reason is from Christ himselfe, and that in many respects; Take him any way in his Nature, person, office, workes, doings, sufferings, Christ lesus yeelds vs, not onely a cause, but an euident demonstration thereof. I will give you some taste hereof : for to speake of all is infinite and impossible. Fir & confider Christin his relation to God; and so he is the Sonne of God, the snely begetten Son of God, loh, 1.14. Therefore he is the feate of Gods love. It is fo betwire the earthly Father and his onely Son: but if it should faile in man, yenit cannot faile in God; for Christ is called the Son of Gods love, Col. 1.12. Therefore he is the very loue of his Eather: Therefore all they that are beloued of God, are beloued in him, or elfe they are not beloued Secondly confider him in relation to vs. He is our head, we his body, Col. 1. 18, and is not the lenfe and motion of natural life originally leated in the head, and derived from the head to all parts of the body : and foit is betwixt Christ and vs in the sense and motion of Gods love, in our spiritual life; He is our head and all our spirituall life is in him, and comes from him. He is the Fine, and we are the branches, labor 15,5, and what there or nourthment focuer is in the Bels branche.

branches for naturall growth, it is first in the stocke or roote; fo it is betwirt Christ and vs, what inyce foeuer we have to grow in grace, it is from this flocke euen from Christ himselfe. He is the foundation, we the building I. Cor. 3.9. 11 And doth not the whole frame. weight, and coft of the building reft on the foundation? fo the whole frame of Gods Church, and that grace and worth of every beleeving member, it refts whollyon Christ the foundation. Thirdly, consider Christ in the common relation hee beares to God and vs. and so he is our Mediator, and that not onely to God for vs. but from God to vs. 1. Tim. 2.4. A Mediator generally receives of the one partie, and conveyes it to the other; and fo Christ receives the love of God and conveyes it to ws : But this may be where the parties are equally, but here God and man must be mediated betweene; the parties are very vnequall; and therefore here is a further matter to be prefied. If the King be displeased with the subject, he that must mediate betwirt them and make the peace, must be such a one as the King loues, and that so dearely, as that for his fake he can be content to forgive and love the partie that hath offended him and in this cafe, the lone thewed to the offender, is granted in his love to the Mediator : So it is betwirt God and vs , wee have difpleased him, and therefore Christ our Mediator, hee must be so dearely beloved of God, that for his sake God will be reconciled to vs. for that the ground of all Gods loue to vs is in Christ Tesus. Yea here is yet a further matter, much more enforcing this realon; Here is such a mediation, as the like is not found in the world againe. The Mediaror is in both the parties betwixt whom he mediates, and both they are in him, TON that

that is, God in Christ, and Christin God; Christ in the faithfull, and the faithfull in him; and therefore there can been o love of God to vs but it must bee

uca from Chrift infelia It is third in Chrift in Chrift

Laftly, in respect of his absolute state in himselfe, for what saith the Apostle, all the trensures of the misedome and knowledge of God are bid in Christ, Col. 2.2.3? If all Gods treasure be in him, then the riches and treasure of Gods loue is in him too: In him him to the fulnesse of the Godhead boddy, verse of The fulnesse of the Godhead, then the fulnesse of Gods loue dwels in him there is the ground of leave and residence of it. And therefore the ground of all the loue that God beares to vs. is in Christ Iesus.

V/c.1.

The first Vse of this point, is for matter of confu tation of too popilh errours aronce namely, concerming the mediation of Saints, and the merits of man. Vinderstand this one point well, that Christ lesus is the ground of all Gods love to vs. and the multitude of mediators and mans merits, will fall to the ground, euen as Daven did before the Arke. Christ is the ground of Gods loue to vs; What need wee have any other mediators he onely brings vs into Gods love and faudur, and none elfe san do in. So for mans merits, they cannot protine Gods lone. Christ merits all at Gods hand. If week can merit any thing, it is eyther grace of glorie, and this wee cannot merit valelle we can merit Gods loue, and that we cannot doe, valefie we can merit Christ felus, who is the infinite treasure of God, for he is the feate of it; and if we will fay that we can merit Christ, then we may fay that we can mer rie Gods Tous, elfe we can neuer doe it ; and if we can not merit Gods foue, then we can beither mehit grace

nor

not

goo

then

lyin

-1

mile

thel

Firf

out

210

fult

felu

Go

che

fes.

wil

arc

box

toc

wil

Ch

for

of

ligi par

VOL

is to

fhal

Her

[con

ìo

re

ee

11

ıd be

of

ia O'd

50

οÚ is

c

COT

nor glory. I doe not hereby diffication men from good workes but from the pride of them ! Do not thinks to meritany thing at the hands of God by them sall our meritis in Christ, for God loues vs onout hope, and without Godin the world. Remidinivel

The fecond Vie ferues to flew vs the wofull and miscrable estate of those that are out of Christ and First Spening the bleffed and happy effate of those than are in Christ of those that First the wofull and miserable estate of those that are are out of out of Christ, all that are without Christ, that is, that are not regarded of God in Christ, they are in a fearefultaking: God loves them not; they may love themselves, and the world may love and applaud them, but God doth not loue them: When these profane wretches shall come to fawne on God in their prinate houfes, by reading praying finging of Pfalmes, &c. what will God fay vinto them: Away get you from nie, you arendrin Chrish Hous you not If they come to Gods houseto heare the Word to receive the Sacraments, to call your God with the affembly, on the like I what will God fay to them o Ger you hence, you are not in Christ Houe you not : But when they shall come before Gods judgement seate, and there make profession of their almes, denotion, profession, formality in Religion and the like, what will God fay to them ! Depart from me yearcurfed, ye are motin Christ; Houe had as a state you not. In that day they shall feele and finde what it is to be deflitute of Gods lone & to be out of Christ, for the enerlasting wrath, and hatred, and curse of God shall be shewed upon them to the vitermost. lob. 3.39. Horhar beleenes in the Sonne, bath enerlafting life; and on the contrary, be shar obeyeth not the Somme, foul not feelife, but the weath of God abideth on him. They that Secondly.

ing the bloked

ellete of thesie

do.

titl

En

Ief

bis

VIII Sat

Epl

484

cen

Sie

245

20

ma

ma all

Th

Her

bei

ton

be

ho

he

fau

fro

ifn

Eir ? beming the melatichere

tide chak

doe not believe and obey Christ; they are exposed to the writh and hacred of God, it shall be their portion for ever. The Apostle, Epb. 1.12 Speakes of the Enbrisand before their calling, and faith, that they were with out hope, and without Godinthe world. He that hath nor this part in Christ, hath no part nor portion in God, but onely as the Beafts or the Diuelshaue, the maintaining hand of God, for life and maintenance yea, but there is no fauing loue of God to them that are without Christ, but they are exposed to the curse and wrath of God! And let vs take hold ypon one particular in that place for the present occasion; It is faid there, That they were flrangers from the Covenant, Go. You come here to receive the Sacrament, the Seale of Gods Couenant, feetherefore that ye have fairt in Christ, and be in Christ, and that you be re conciled to Godin him, elfeyou are strangers from this couenant, you have nothing to do with this Seale, it concernes you not therefore If you bee without Christ; get you hence, you are but Dogges and Swine in Godseftimation these precious pearles, these holy things of God are not to be communicated yare you ye have no part in the fethings. mamaging short

ing the blefsed eftate of those truely.

Secondly, form- Secondly, this thewesthe happy and bleffed effac of all true beloevers that are truely in Christ, and that that be in chrift desire to be like vnto him. They have a happie stary shey have time right and title to that loue which God beares to his dearely beloued Sonne, and to all the pledges and fruits of it: If we be in Christ, we are in tisled to the beginning of Gods loue, his Election forin Christiwe have our Election Ephel 1.4. He buth chofen us in him before the foundation of the world that mee flould bee boly and without plane before bim in low. Secondly,

ion refi-

th

ath

in

the

ce:

hat

rfe

one

tis

IN.

the

auc

TO

om

alc,

out

oly

ate hat

od

in

in;

bat

Ly,

Secondly, in Christ wee are institled to the renning of Gods loss to us to out redemption, for in him wee have our redemption Gol As 14, In whom you hangredemotion by his blend the Thirdly in Christ we are intitled to the application of his love in our Adoption Enbary whahash predestimused were be adopted through lefur Chrift in himselfer according to the good pleasure of bis will Fourthly, if we bein Christ, weare intiruled vnto the continuance of his lone to vs for ever in our Sandification LiGer a. a. Sandlifed to Christ lefer and Epheliqued. Christ is our familification he is full of prace and truth Joh I Tai Be thou in him, and thou shale receine fulnello of grace: Eternall life is in bim, T. labor 5.41. Be thou in him, and thou that have this life, all the securifes of God are Tea and Amen in him 2 Cor. 1 201 they are his, and in him they are ours; they are made vnto vs in him, and they are performed and made good vnto vs in him. Againe, if webe in Christ, all Gods bleffings are ours co Robefus 3. Bleffed be God, what bath bleffed us with all frietwall blefsings in Christ: Therefore if we be in Christ we are happy, what foeuer our frate be in the world of fwee be in afflictions, being in Christ, he will helpe vs to beare them rifin temptations, he will drengthen watgainst them; if we befallen from God by our finnes, if wee bein Christ, hee willraife vs vp againe, and renew our peace with God, if weebein Christ, he will be albinally nove he will pacific Gods wrath for us, he will procure his favour, abolish sinhe, bring righteoufnesse, deliner vs from hell, and bring vs to heatien : Bleffed men are we if wa can reft on Christ Jefus, as our all-fufficient Redestinated Savioury of the control of the residence of the control of the control

Thethird Vie teacheth vs therefore to labour to be

VJe.3.

The Saints Conjunction with God,

in Chica Bue how thall I geero bee in him ? why by faith stieleene in him as thy Saniour and Redcemen and then thou haft gotten to be in him si As ever thou lookest to have any favour, or any love at the hands of God, get to be in Christ by faith. Yea, but is it in my power roger faith I do for lay leis in thy power, but yet thou must get it ; it is thy duety to labour for it; and certainely if the Lord would not affift thee with his power, and inable thee to beleeve, hee would neuer command thee to often to beleeve in Christ, Norther all men generally thati or can beleeue, for this is against the renealed will of God, for all men bane not faith; but that enery particular man and woman may comfortably and particularly conclude for him and her selfe, that certainely God will give grace and power to beleene, vpon the vie of the meanes, for this agrees with Gods reuealed will the Commande ments and Promifes of God being tendred generally to all, and no exception can be found in the word gainst any one in particular. This the Divell puts into the hearts of men, that when the Minister exhorts them to beleeve, and to get Christ; they reply they know nor whether they can believe or no or whether they were ener ordayned to believe or no : and thus the divell keepes them at a bay all their life, that they neuer beleeue, nor indeauour to beleeue : But make thoung question whether thou canst believe or no, but victhe meanes, and indeanour to beleeve tor if thou doft not beleeve, thou shalt furely be damned ; put it to the tryall, it may be thine endeauours may take elfect, and then thou shalt furely bee laued. What madness were it in thee, not to put thy selfe to the triall, by viling the meanes? Many men have beleened upon the vie

ni

in

CC

0

C

hou wile fay, I vic of them, and why not thou cannot viethe meanes at all thou must, at least in out ward conformity. But Icannot viethem as Lihould. I answer doe it as thou canft, doe thy best and so put thy felfe and thine indeauours, you Gods mercy, and humble thy felfe before the Lord for thy weakeneffe. vntowardnelle,and hardnelle to beliene.

'n

c

d

F

11

Ö I

Ť 15

C

ut

hc

ſc

The fourth Vie teacheth vs the plentifulnelle, infinitenesse, and abundance of Gods love to Christ, that had lourenough inhim for all the beleeuing world befide: In him all the nations of the earth, the chofen and beleevers, are bleffed in his love they are loved. in his righteon fnesse, all the beleevers in the world are accounted righteous in his worthinesse, they are accounted and made worthy of life and faluation. This was infiniteloue, that God poured on his head. Asthe Oyleon the head of Auron, that runs down to the skirts of his cleathing: fo Gods love in Christ descends and runs downe on all the faithfull that now are or ever shall be to the worlds end. And therefore, first leave confidence it, and bleffe God for it, that hath poured out such infinite love for theyle and benefit of the Church: Thus the Apostle doth, Babef. 1.3. Bleffed be God, who bath Heffed we with all fairst wall befrings in abrif. Secondly, let vs confider it, and magnific, and 2 honour the Lord Icfus Chrift, that is capable, worthy, and that is the storehouse of such an infinite treasure; fordothate Churchin the Good 1 chall by name is at at formable vinto Chrift, for formation and another unique in the long and a support of the contract of the contr

Thirdly, confider in and recover in it for thy felfe, 3 that them arta true belower, and that thouhast thy partiand portion in chis over flowing love of God for the acceptance and aluation & Aphil dianel & AGel Gods

H 2

that

10.8.

that it rich in many through his great line where with he have to puen while memory deady finner, hat be quick ned us has been a Christ who many grate yearne faned. The Apost le would have vivo reinyce in this, that God so loned Christ, that in him hechath raised vs up from the state of finne worthe state of grace and squarion.

m

12

lo

21

fo

h

O

fo

Mh

th

En

to

del

de

Vifes.

Fiftly, is Christ the ground of Gods loue to vs then this commands vinto vs the wonderfull oue that God beares to his Church in Christ lefus : First it is a most render and affectionate love; Secondly, it is most holy Thirdly; it is most perfect Fountly, it is vnchangeable : Laftly ir is most comfortable. First it is a most tender loue and affection that God beares to vs in Chrift, the bowels of our Lord lefus Chrift are maruellous deare, rendergand precious to God gand therefore the love than God beares to win the tender bowels of his ownebleffed Sonne must needs be marucilous deare, tender, and affectionare, Zach, 2.8. He They vouchedbyon, toucheth the apple of mine eye: Why are week for render to God? Why a because he tenders by meho conder bowels of lefus Christ. Secondly, it is a most holy lone, our most holy God lones with his mon holy Sonne lelus Christ that bely one of Grate God dorfring done vs as many a wicked Father tones his ehilde in hipcuill and wunton courses i no that is prophane and carmillione, but live loves vs with a holy lote in Chriff a forfarre as wee are walked from our finnes in the bloudof Obrits and da we Demade don formable vito Christ, so farreas weeden won feluca E and dye to finne, and rife againe to newnelle of life. Thoughte goeff oh in thy finne, moner dreame that God lone the tin Officity except who what cencified lethwich the hills picket that have show pair of Gods Gods lowein Christ, they crueifie the Bella Dial ? rigi

d

n

d

ıt

İŠ

it

0

e

d

er

E.

ù

i i

0

明日のの出地間

Thirdly then this love of God to ve in Christ, is a most perfect lone, tob. 17/23. God loues vs with the lame lone wherewith he loues Christ, and therefore it cannot but bee a most perfect love; It God should love vs in our felues, it would bee a very imperfect love, not worthy God; became att the levely graces in the best of vs are stained with many imperfections; and therefore God takes vs, and fees vs into Chrift. forgives all our finnes in his death, and covers all our varighteoufneffe with his righteoufneffe, and to beholds vs, and loues vs in him with a perfect loue; and if we have not this perswafion, we shall never come to have any true peace in our confciences. Fourthly if 4 God loue vs in Chrift, then his love to vs is most unchangeable and vomoucable: it is grounded and built ona Rocke, and the Rocke is Christ lefus, and thereforcean never be moved, but flands fast for ever : If any thing can alienate Gods love from Christ lefus. then it may alienate his love from vs . If nothing can remove his love from Chrift, then nothing can remousit from ve and let finne and Sathan and all our enemies, bodily and pirituall, fland up and fay what they can do against ver Can you draw's from the love of God? we will pur you hard to it: well, do your world Can you draw the love of God from Christ? if you cannot, (as wee are fure you cannot) then you canhof draw it from vs ; for it is grounded in Christ Telus Landy if God love vs in Chriff, then this love 5 of God to vs is a most sweete and comfortable lone; and that in all the former respects; because it is a tender loue, a holy loue, a perfect loue, and an vnchangeable loud year, but especially in this tespect, because it Toncs H 3

is in Christ lesses. The very name of Gods loue is very sweete and comfortable vnto vs, but when the nature of it is tendred vnto vs, in the name and person of less Christ, it is much more sweete and comfortable vnto vs: To bee sorted with Christ in any state what socuer, is very comfortable to the beleeuing soule; to bee in affections and reproaches with him, yea, to dye with him, this is a comfortable thing to Gods children; Who would not thinke themselves happie to be soyned with Christ in any of these? Yea, but to be sorted with Christ in the bosome of God, in the love of God; that God should love vs in Christ lesus, yea, & with the same love wherewith he loved Christ less: Here is the comfort of all comforts, and the fulnesse of conventions.

le

de

P

to

20

th

m

W

OU

VJe.6.

The last Vie teacheth vs. that as God loues vs in Christ lesus and measures forth all his proceedings to vs in him : so must we do to God againe : If we doe any thing to God doe it in Christ . If wee belowein God, let vs beleeve in him through Christ, If we pray to God, let vs pray to him in Christ: If we love God, let vs love him in Christ; If we obey God, let vs obey him in Christ alf we worthip God levys worthin him in Christ : what seeven we doe in word or deede, let all be done in the name of our Lord Jefin Christ, Col. 3.17. clicit is abominable to God; our spirituall facrifices are acceptable to God anly in lefu Chrift, 1 . Pot . 2.5 . Again is lofts Christ the ground of all Gods love to vs when let the ground of all our love to God, to the faithfull andto the creatures, be ferled in Christ; Doth God love thee onely in Christ and canst thou not lone where thou feelt Christ on darest thou love where thou dost not fee him : Seeing God loves where he fees Christ, and loues Œ

e

t

d

0

ic

o ne

5,

ft

in

gs in myd,

ツ田かれ

10 to 10

ce

四年四

cs

loues not where hee fees not Christ: learne his example, and framethy loue to his loue. Let vs loue the creatures of God in Christ, the children of God in Chrift: let vs love the ordinances of God in Chrift: let vs loue God himselse in Christ, and whatsoever we doe in the service of God; let it bee done in Christ. whatforuer wee doe in word or deede, let all bee done in the name of our Lord Iefus Christ. Ye come now to receive the Sacrament of the Lords Supper then walke by this rule in receiving Let vs do all that wee docherein, in the name, faith, loue, power, and mediation of Christ; Let vs receive it in Christ as God gines it to vs for the love hee beares to vs in Chrift, fo let vs receive it for the love of Christ, with a true purpose to serue God all our life. and let vs bewaile our fins and know that all our worthinesse is in Christ; and therefore let vs receine it in the worthinesse of Christ, beleening that God will make it effectuall to our foules in him : And fo receiningit, and doing all we do in it, in the name of Christ, we shall receive it with glory to God; and comfort to our owne Soules, and to the noith side that me, we wan

The fourth SERMON, VPOR

and are are by Indifficiant I femanca. According to our

an Por l'am perfraded, (or I am fure) that neither death;

S the Lord hath bin pleased to enable vs, wee have entred into the handling of these verses, and showed the dependance of them with the former,

former, and the meaning of the seueral tearmes of words that the Apostle declares himselfe upon a then I laid you downe seuen heads, whereum the whole

force of the Apostles speech might beereduced the

first was implyed, and that was, that there is a commu-

L

fai

th

(pi

20

Fi

G

Ott

ou

ot

M

Ch

VP

in

he

bo

an

no

Ipi

Ki

Ki

ly

29

the

ful

Tra

Ch

and

VS

Lawes,

nion betwire God, and all thue beleevers Secondly the Apostle shewesthe bond of this communion, and that is the love of God! Thirdly he shewes the ground of this communion, and of the bond ofit, and thar is Ielus Christ. Fourthly, the Apostle declares the neere interest that the faithfull have to Christ, by a note of speciall reference, bur Lord. And this is the point wee are now come vnto, and if God hew vs ftrength in weakeneffe, it shall bee our meditation at this time. Christ lefer our Dord: The Doctrine hence is this? That there is a very neer & speciall reference betwixt Christ Jesus and all the faithfull, whereby he is interefled in them, and they in him He wour Lord, faith the Apostle and consequently we are his subjects and ferudnes forthisis atearme of mutual relation, intending his right in vs and ours in him , his fuperioritie ouer vs. and our subjection vnto him Heis our Lord and we are his subjects and servants. According to our manner, wee will speake somewhat of this by way of

Explication, and therein we are ro confider of two

things: First, of the Title Lord Secondly, how it doth

fute with the present purpose of the Apostle. First of

the Tirle Our Lord, or the Lord of the faithfull, or the

Lord over his Church: Christ want Lord, A Lord, is name both of honour & also of authority, and power:

Metetore when the Apolle faith Christ lefus our Lord;

we mult vide fluid that he is the owner, and all the

enider and rules optionathrall the governes vs by his

Dottrine

Explication.

termer.

4

1

d

d

S

0

KĐ:

d

ie

þ

11

of

0

h

ıſ

.

*

d:

Lawes, and guides vs by his Spirit, and keepes vs in his protection, and imployes vs in his fernice. The Lorfbip of Telus Chrift ouer the Church or ouer the faithfull, is to be conceined under thele tearmes. Firth that he is our speciall Lord ; Secondly that he is our foirituall Lord; Thirdly, that he is our fauing Lord; and fourthly, that he is our absolute and onely Lord. First. Christ is our speciall Lord; God the Father, and God the holy Ghoft, as well as God the Sonne, is our Lord; and yet there is but one Lord, as there is but one God : but this is in a generall fente. But Christ is our Lord, not onely in respect of the Godhead, as the other persons are, but in a speciall manner, as he is our Mediator, Adis 2.36. God hath made him both Lord and Christ: that is, God hath put this office and honour vpon him, God hath appointed him to be our Lord. in a special manner, as he is our Mediator. Secondly he is our spirituali Lord; he is not the Lord of our bodies onely, but of our toules and our confeiences : and this Lordship which he hath ouer vs, he exerciseth not in any worldly State or outward pompe, but in a spirituall State, as a heavenly Lord, Ich. 18,36. My Kingdome wnot of this world; as who should say, I am a King, but not an earthly King a Lord, but not a worldly Lord; but I am a spirituall King, and an heavenly Lord. Thirdly, he is our faving Lord, he is the Lord of the whole world; of the wicked, as well as of the faithfull in a generall fenfe : but to them he is a destroying Lord, to vs he is a faving Lord. 2. Pet. 3.18. Andgrow in grace, and in the knowledge of our Lord and Saniour lefter Christ is our Lord, as hee is also our Sautom and that not offely with a temporall Taligation, to faule vs comporally, for logas the Prophet Theakes, bee James

d

H

f

fo

ce

is

W

of

(H

L

Ch

Ot

ri

194

Je

fo

fel

Id

title :

isth

both man and beaft; but as our erernall Sauiour, to give vs enerlasting falliation both in grace and glory. Fourthly, he is our absolute and onely Lord, ruling vs meerely by his owne will, freeing vs from all forraigne powers and authority whatfoeuer: If any creature have any Lordship or authority ouervs, as Kings, Princes, Magistrates, Parents, and Ministers have, it is as subordinate to our Lord Iesus Christ; and whatfocuer they doe to vs , they must doe it as vnder him, and whatfocuer we doe to them, we must doe it as vnto Christ, Col. 3.23.24. What former yee doe, doest beartily, as voto the Lord, and not men, knowing that of the Lord yee Shell receive the reward, for yee ferne the Lord Christ: It is in him, and by him that they rule ouer vs, and it is in him, and for him, that wee doe feruice to them, for fo is the rule in that place.

The fecond point for Explication is, how this Title fixes here with the present purpose of the Apostle: Surely it sutes very fitly with it, for it is a point very materiall to the cause in hand, that is, to prove the stabilitie of the faithfull in the state of grace : For some happely might object and say; What if the love of Godbee fet upon vs in Christ? how come wee to fare the better for it? Yes, faith the Apoltle, the fame Christ in whom God lones vs, is himselfeour Lord, and wee are his feruants, and therefore his care and respect for vs is such, that looke what socuer love God doth intend and beare to vs in him, himfelfe being our Lord, will faithfully manage the same at all times, for our best safety and greatest good. The Apostle had named mightic aduerfaries, as Death, Life, Angels, dre, and for our better encouragement against them all, he fers our our Caprain & Deliverer in a high & glorious 10

٧.

VS

r-

2

s,

it

d

CI II

of

be

0-

T-

nis

A-

int

ue

or

ue

to

me rd,

nd

od

JUC

for

ad

he

ous le :

VPOD

title: He is a Lord, and therefore farre about all our enemies; he is on Lord, and therefore can and will deliver vs from them all.

Wee come to the proofes: There is nothing more Proofes. frequent in the New Testament than this, that Iesus Christ is called our Lord : & no maruel; for this is the very fumme of the Gofpel: the Apostle makes it to be To Rom. T. 1.3. Paul an Apofile of lefus Chrift palled to be an Apofile, put a part to preach the Gofpell of God : Comcerning his Son Tefais Christ our Lord. I will onely ferue my felfe your fuch places of Scripture, where Christ is called our Lord in some speciall significancy, that is, with some speciall reference to some notable worke. whereby hee hath shewed himselfe to bee our Lord, 1. Cor. 8. 6. Pato ws there is but one God, enen the Father. of whom are all things, and wee in him, and one Lord Ie-(in Christ by whom are all things, and we by him : He had shewed before, that there are many Gods, and many Lords to others; but to vs, that is, to the faithfull, there is but one God and Father, and one Lord lefus Christ. Marke how fignificantly the Apostle applies this Title, Lord, to lefus Chrift, in respect of the Soneraigne Lordly power he hath ouer all things, especially ouer the faithfull. Christ Iesus hath supreame authority ouer all things all things are by him, and we by him; and therefore he is our Lord, and our onely Lord; we have but one Lord. Rom. 7.25. I thanke God, through Iefin Christ our Lord. The Apostle had complained before of the bitter combate which hee felt within himselfe, betwixt the flesh and the spirit; and finding himfelfe ouer-matched with the lufts of the flesh, in the 24.verfe, he cryes out for helpe, Oh wretched man that I am, who ball deliner mee! and prefently hee thinkes

A

to

I

ſį

PI

di

th

tr

m

WC

is

Ye

to

on

bu

ful

4 2

and

Lo

ne

IRI

ypon lefus Chift our Lord, and yponhim he fees down his tell Isbanke God throng b Lefus Christour Lord: as if hee should fay, It is lefus Christ our Lord, that hath and pointed meto this combate, and iris lefus Christen Lord, that gives mer frength in the combate. It is Jefus Christ our Lord, that in due time will deliver me and give me victory in this combate; though I bee o. nermarched with these enemies, yet he will overmatch them. Who should a man five to in his distresse, but to his Lord' So the Apostle here flyes to Christ lefin, as to his Lard s Cor 15:57 Thankes he wate God, who bath ginen vs victory through our Lord lafu Christ; The Apostle speakes there of Christ and of his Resurrection from the dead, whereby he hath overcome death , not for himselfe onely, but for the faithfull, and in that respect, he calls him our Lord: For wherein did ever Christ Iesus shew himselfe more plainely to bee the Lard, than by his Refurrection & And wherein may he Lord it more, than in giving his subjects and fernances victory ouer Death & Hell, and all their enemies: To proceede yet a litle further in the proofe of this point. according to this generall proportion of Christ being our Lord, that is, The Lord of all the faithfull, we shall finde that particular beloevers have laid particular claime to Christ, enery one of them, as to bis Lord, Lat. 1.43. And whence commethit that the mother of me Lord foodld come wate me? A ftrong faith in a weake woman, to confesse Christ lefu to bee her Lord, ellen whilest he was in his mothers wombe : My Lord that came down from heaven for me, My Lord, that tooke fieth of the bloffed Virgine, my neere and deare King woman, even for my fake, to redeeme me. Ichnico. 13. They bane taken away my Lord, Ore. She speakes it as a woman. DOGA

i£

37

is

2

h

ut

15

n

ot

at

er

10

10

ts

it

ar

A.

U

n at

kc.

A

3.

20.

woman weeping and mouraing, but not out of a womanish passion; but our of a spirituals and heavenly affection: My Lord that buth forgiuch me fo many fins: My Lord, that hath caft out feuen dinels out of mee. My Lord, that hath flood it out manfully on the Croffe. against all the powers of darkenesse, for the redemps tion of my poore finnefull foule : Oh they have taken him away, and I know not where they have laid him. If I could tell where they have laid him, I would furely go to him I I would goe through thicke and thinne; that I might enipy my Lord, but alaffe, they bane taken away my Lord, John 20.28. My Lord and my Ged ! It is the speech of Thomas, hee faw in our Saujours hands the print of the nayles, whereby hee was tastened on the Croffe, and in his fide he faw the wound of the Souldiers Speare, and vpon fight thereof, he cryes out, My Lordand my God, as who should lay Oh my Lord these wounds thou hast received for my sinnes and transgreffions; Oh my Lord, Ge. I signi or annual line

The Reasons: First, Christ is our Lord, because he Reason. z. made vs. Euery free agent is Lord and Mafter of the worke of his owne hands : He made vs, therefore hee is our Lord, Col. 1.16. By him all things were made. Yea, but so he is the Lord of the wicked he made them too, yea; but he is our special! Llord; he made vs not only to be creatures, which is common to the wicked, butto be new creatures, which is peculian to the faith. full onely, 2. Cor. 5.17. If any man bein Christ, let him be a new Creature. Hee transformes and new moulds vs. and makes vs new creatures if we beleeve in him: Our Lord Christias hemakes vs creatures, fo he makes vs acre creatures Christilefus hath made vs botheres tures and new creatures too, and therefore hee most .Inche 13 needs

needs be our absolute and special Lord.

Reafen. 2.

Secondly, he is our Lord, because were given to him of God let . 17.6. Thine they were, and then haft einen them me. God hath given vs to his Son Christ, and therefore wee are his in the best and surest right that may be. What better right can we have, than to that which is given to vs freely? And marke in what tearmes God hath given vs to Christ, and by what right we are Christs; Thine they were, and thou has ginen them me. In the same propinquity that we were Gods, in the fame propinquity wee were given vnto Christ; but we were Gods as he is our Lord, & therefore we are Christs fo too : And marke further here, how he shewes himselfe to be their Lord, and they to be his feruants : I have declared thy word to them, that is, I as their Lord have fetthem their taske, what they must doe, that they may be faued; And they bane kept thy word, faith our Saniour, that is, as good and faithfull servants to their Lord, they have followed my dior Regions: First, Chattie our Lord, bemoister

P

in

gli

be

84

tii

DO

pi

12

0

G

0000

Reafon.3.

of Thirdly, he is our Lord, because he hath delivered vs from all our enemies, Sinne, Sathan, &c. Luk, 1.71. A temporall deliverer from a temporall bondage, deserves instity to be Lord over those whom he doth deliverer and this the Law and light of Nature taught among the Heathen; for looke who it was delivered another from any bondage, his Lord hee was: Our Lord Iesus Christ delivered vs from the spirituall and eternall bondage and flaverie of Sinne, Sathan, Curse, Death, Hell, and Eternall damnation; And therefore he must needes be our Lord much more. And this Reasonmay be yet further confirmed, There consider the intendment of Christ in our deliverance, and that was about

on

Æ,

ht

to

at

at

re

to

c,

to

at

ey pt

h.

li-

d

A

e-

ď

ht

d

10

e,

re

É

that we his scruants might ferue him all the dayes of our life. Luk. 1.74. Fourthly, he is our Lord, because hee Reason. hath bought vs, 2. Pet. 2.1. Denying the Lord that hath bought them. Naturall reason teacheth vs this. Shall not a man be Lord of that he hath bought, and truely and dearely paid for? But Christ hath bought vs, and paid dearely for vs, not filuer and gold, but his owne precious bloud; therefore hee hath most sourcaigne right ouer vs, as our Lord, and wee are most strictly bound to him as his scruants. It is the Apostles reason in 1. Cor. 6.20. Tee are bought with a price, therefore glerific God in your bodies, and in your spirits, for they are Gods.

This doctrine is full of vie: the first vie is, concerning Christ himselfe.; the second is, concerning vabeleeuers; and the third is, concerning the faithfull.

The first Viers concerning Christ himselfe, He is Vie. 1. our Lord: This is an evident proofe of his Godhead be is our Lord, and therefore our God: Christ is sometime called the Lord, and that intends his Soucraigne power and authority ouer all things; fometime our Lord, and this intends his Soueraigne power and fupreame authority ouer the Church, enery way the name Lord produces him to be God: For to have Soudraigne power, and supreame authority ouerall things, or over the Church, cannot bee given to any but to God: Remember the tearmes before mentioned, vnder which wee are to conceiue Christ to bee our Lord, and every one of them will necessarily conclude, that Christ our Lord is Christ our God. First, hee is our speciall Lord as hee is our Mediator, and her must be God as well as man, that he may be Mediator betwixt God and man. Againe, be is our spiritual tord, he is freale. Lord.

fte

Di

Ol

tru

the

yet

the

ch:

th

N ch

ch

th

th

to

fr

th

21

a

to

th

th

in

g

pe

31

Lord over our foules and confeiences, and a confeience well rectified acknowledgeth none over it but God. Againe, hee is our faving Lord, and none can challenge this but God himfelfe: Saluation belongs to God alone. Lastly, hee is our absolute Lord, to bee obeyed without questioning, without controlle, and without resisting, in all things what so wer hee commands: and this none can challenge but God onely. I hope there is none here present, that will eyther deny, or doubt of Christs Godhead: but there are many of vs that in prayer and conference, name Christ our Lord, but yet never thinke of his Godhead, which is the life of his Lordship, both in himselfe, and vnto vs: Christ Lord, without Christ God, is no Lord at all.

V10.2.

The fecond Vie is concerning the wicked and vagodly vabeleeuers. If Christ be our Lord, that is, the Lord of the faithfull and of his Church; then the wicked and vabeleeuers have nothing to do with him, that is, as a fauing Lord: What a desperate, wretch leffe, and wofull cafe are they in ? lefus Christ is none of their Lord to faue them, nor they are none of his feruants; they yeeld him no homage or obedience, and eherefore can expect no comfort nor faluation from him Confider both their life and their death : In their life they goeyp and downe doing their owne wils, and not Christs will, neither are they ruled by his Lawes, but like Lordleffe and Mafterleffe men, they go about, faying, what Lord fall controlle vs? If they doe feme, or be ruled by any Bord at all, it is the Diddi, his word is their Law? they are ruled by his will and are at his becke. lethim bid a wicked man fredres or lyes or prophane the Sabbath, bet thrunke, Lord steale, iut

an

2

0-

e.

ut

at

ut

e, is

in

d,

H-

10

ic

1,

ic

is

d

n

c

y

feale. &c. ftraightway he will doe it, hee is led by the Dinell, at his will, 2. Tim. 2.26. as the Apoftle faith : Oh, that the faithfull would and could performe fuch true feruice to their Lord Iefus Christ, as these doe to their Lord the Divell I It is a foule shame toys that we veeld not such true service to Christ, as they doe to their Lord the Diuell, and it is a foule fhame in them. that they yeeld fuch true feruice to the Diuell. So at their death, when they are on their death beds, doe they pray ! no, faith lob, the wicked pray not at all times . No they curfe, and rage, and despaire, or at the best they are like to Naball, their hearts are dead as a stone within them, there is no spirituall life nor comfort in them, they have never a Lord in heaven to commit their foules vnto , but the Lord whom they ferued in their life, the Divel, stands by them ready at their death to carry away their foules to hell, when they part from their bodies, as he did the rich mans, and then this curfed Lord and Mafter that fet them on worke. and to whom they have done such true service here, shall truely pay them their full wages in cuerlasting torments: They have finned with the Divell and his Angelshere, and therefore it is just with God to give them their part and portion, and to damne them with the Dinell and his Angels for ever: And then this our Lord lefus Christ, whom they neglected and opposed in their life, and would not acknowledge to be their Lord, he shall shew himselfe to bee a mighty Lord against them, and then hee shall exercise his Lordly power and authority ouer them in wrath and vengeance, to their eternal condemnation. And then the very thoughtofthe Lord Jefus shallbee as terrible to them, as the torment they endure to thinke that Christ

Indukt kokie downe droin heinenne fauer hemeand

21

100

w

fi

f

it

h

11

.

n

-fi

×

.6

16

ä

V/0.3.

that the wift out the fuction were the sadiferunt he Disself Oh, that the faithfull would and could act anniether The third We's for the faithfull this toucheth Alemin many respective the the level han our afithe Altha IL micha they A ructhis great Lord Christ behis is their Lord, and they him Serunais When fund dry Ambaffadord meser wegerber frontifiedry places hele friange Colinive tree has for uls the greatest Prince antong for hem; hath the precedencie in place and hat Hour before the itell; because the for was the pleased Loid : Weedline here as Serulans volkings or bla Blessor Magilitates, or Malters; but the faithfull, how focuer they ferne other Lords yeutheir fpirmul Lord with Lord I the Chirit, and by hove much hed Hearer than other Bords old much hald hadre its shall honowinder Midthe of entrols white fector y Lawer What which the Apolitical while anchorben bothe Apolitic Belaftet of mail to mailtre Bud fo tredbook fel ricara in wert wite the their Epithies, bauch eyely orondomants in Mis Lord? Panty ser Hannof lefus Christy lawer the Serven OF teles Christian to be bersy Airian when he Percesale Epidlity desert himself wid lone, graded brick the campele reporties generated mind bearing horiottanilla WA Helispiele and servious of fings boridlefin Ichricial the great and the contract of the state of t The head at a photological second for the state of the second sec White Land christ would be their Somethinke it's thains Tobe counted Christs Strang Whater hall weeks affisinddof Ahstouthuribum glamed gloricand ha Goldwill Goth Cod forbide Instablished in por Pedicional consideration and appropriate the constant of the c

世か

Oh

(c)

でわ

为治

中国の

W

11

ds

air

69

le)

A9

100

がない

A

いるないとなるない。

will give us full content both in grace and glory. Let carnal and prophane wondings represent vales in thefedayesiristico committon) that we are too presting and that we are realons totalic Lord of holls that wee makeronfcience of our wayes, and that workespe our felnes from the coring tions of the times, and that wee will nor sunne with them into excelle of riot this is the frandallofthe Croffe in the ferimes, that the faith fut will not cothologyand fymbolyze with the wacked id their frinche No, wee will not levie your lanes, we formatic Lidra telps Christ and if you seproach ve for inited will weare than reproach as our Crowne: The glory of the wicked is their hame : but the frame that the wicked lay ypon vs, is our greatest glory; though chisbe a frame with mee, yet icis honour with Christ he willtilke knowledge of ws as his Servants. in Secondly this ismatter of comfort to Godschill diediand they hand in great need of comfort in thefe vicomformble times; why this That Christ is our Lord of webefore of thet it will support and cheere wp our hearts in albour diffrelles, against descripps of men; when men, when friends, yea, when our Parents for fake vs, oun Lord Christ will nouse for fake vs. New Spice Thoughout Buther out Mather Shaula for lake pos yes the Livil mould gut bernit sup Jr comforts vs Again att oppositions of menit they are many 184811 205 fitrong they regard plot, and shew band themselve regether against the liord, and against his Christian over there is our comfort, the ather dwelleth, in heaven thall langh poor Lord thall have them in designs burrancia de may constant ye against allour war Christistoni Lord and therefore pregning want thing, Afelia 3 In The Lard is my Shapbeare O zer

m

te

A

fo

£

th

to

fu

le|

W

the

th

be

26

Are

in

wh

for

BO

the

La

A

PO

wast. Againe, it may comfort vs against weakenoffe and infirmities: Christis our Lord, and his grace is allfufficient for vs, as the Apostle faith, z. Cor. 1. g. Again. it may comfort vs against all dangers present, immiment, and furure. Obrift is our Lord, therefore we will not feare. The Lord of bosts is with vis the God of Jacob is our refuge, Pfal. 46. 1.2.3. So it may comfort vsagainft all Sathans temptations, the fiercest, greatest, and fearefulleft that Sathan can affault vs withall. Christis our Lord and Master, and can a Lord or Master see a faithful Servant of his, wronged and oppressed by his enemie, and not stretch forth his hand to helpe and rescue him ! If men will, yet our Lord Christ will not, nor cannot but the more fiercely we are affaulted by our enemies, the more ready will he be to helpe vs. Therefore in the depth of temptation, retire thy felfe to this fure Hold, to Christ, as to thy Lord, and fay voto him, Oh my Lord feel thou how I am oppressed with thy enemie and my enemie! Wilt thou fee mee trodden vnder feete ? Vp Lord, I pray thee, fight for me, fuffer not my fouleto be a prey to fuch a curfed enemic. And furely if thou doest thus, the Lord will beevery readie to heare thee sand the God of peace will tread Sathan under thy feets forthy. Laftly, it may comfort vs against death it felfe: who foeuer thou are that haft ferued the Lord Christ in truth in thy life, thou maist boldly put thy felfe voon him, is thy Lord at thy death, he whom thou haft ferned all thy life, will furely comfort thee at thy death, and in death, and after death: therefore be not discouraged at death; it is terrible and fearefull consture, but let vs arme our felues for it before hand: lervs before hand goe to Christ, and let him be out Lard, and then we may fay to our foules at our death; 0.11

Ĉ

1,

i-

94

eri

It

Ca.

11

bi

c

æ

ot

ur

C.

is

n,

CD.

id

nft

he ut to ce rell

d:

or

h

Omy fonte, thou haft ferued the Lord Leftu Christ thus many yeares, he not now affiraid togo to thy Lord and mafter home to his owne house s and we may turne to the Lord and fay, Ohmy Lord, thou haft beene my protector many yeares, now Lord helpe mee, for now I fand in more neede of thy helpe than ever I did before: Lord, receive my soule now into thy mercifull hands. And if thou dost thus, affure thy selfe thou shalt not be more ready to commend thy souleto him, than he will be ready to receive it into his hands.

Thethird Vie is for matter of ducty, teaching vs. that feeing Christ is our Lord, we must carry our felues to him, as to our Lord, in all ducty, as good and faithfull fervants, hee that doth for is the right fervant of befu Chrift, the true and found Christian. The ducties we are to performe to him are many, wee will reduce them to these two heads : Doing and Suffering. In both thefe we must conforme our felues to Christ as to our Lord. In doing; First, if Christ be our Lord, wee must beleeve in him, truft in him, and reft vpon him. 1/2. 26.4. Truft in the Lord for ouer, for in the Lord God is Arength for evermore : and therefore let vs be confident in him, and rowle our felues voon him, and know whom it is that wee have trufted, and hazzarded our foules vpon. Let vs trust in the Lord, when weefee nothing in the world but desolation , he is a Lord, and therefore can doe for vs what he will and hee is our Lord, and therefore hee will doe for vs what he can : And if he can doe for vs what he will by his absolute power, and will doe for vs what hee can of his meere grace and goodnesse, why should wee not beleeue in him, and reft you him both in life and death?

Secondly, if he be our Lord, then we must reverence K 3 him

1/03

.01

He

en

big

ot

DOU

Q

W

4

m

7234

Ωi

RR

nt

89

id bi

ça

fe

A

of

sh

W

26

ft

a

0

Ь

him decid Local. Mal. 3.16.1. If I becalier do palare implemental procession for the Local procession for the Local procession for the Local procession of the Local processio

V/6.3.

Thethird Vie is for marter of ducty, teachinless, and floor see main is not two addition it entitles to Himshowboord Dens & 115 Thom halt leve the Lond the God with all the heart, and with all the foule. Our low mulberfuch so him as his love was to ve that is not cold of line leve but manuellous greats for that hee shed this bloudearys: Hath our Lete louedy sthoscharchy no law downe his life forces athen les as love him to shearehydevsdandowne our hings if we be called to it belieue in him, trust in him, and rest voon hind was is bRoundly in Christie our bard swee must iming him tob 181 17:14 To calling herd and Mafter and the Saymell for Coliam sif s oben your Land and of a flex base malbed neur forterne onebit alforam ofto anemanos ber a feeter and you fordys For M dispersion you are enfample. 1888 Thus we should imitate Christin love and humilion and bibdigraced - welare much who sing in the fertile ries not in the ledgest blood Obrill bedub hard, we smill the widne love and humility as Christ did think demacof norhing that is to bee done for the children ochod Eucry Servant will follow his Lord of it ber but in anill fashion; then leeve imitate Christians generand conforme our schoes to his fashons wood Fiftly. enid

ismy

ioyes

lere

Qt-

may

ANA HAN HAN HAN HAN

14

ope

hor

5 AV

Dit.

bel se

JIF.

を見る事を

Tibly, if Christan bary bery wer myther should beyong asions then, we much do what has own an and nathing elic, and wo mall docut as he comman it to be done, and wee trivil les He yadone that he bide two mule not be less messonen, las mult le other Lordses under our Lura Carin, and in his name station parties the line of the property of the station of the sta felies to Christ : Lesses know for certains that was mult looke toraffiction The ferstant in mes shawe his master, Mas. 1014. It is the nicencile of many Chris flians, that their finger multnot 3ks, they mult not enditraione temptations they would two ave from afficiency but we consult to oka for them in Pid Schri go from the Oroffe to beguen, and half not ween t familyaya wee intellerate up on Gaoffg and follow birm becondings manually looks for hem, sown mill carry our solves with parings and hadded in them of the when he was reuiled, remiled non parine, when he ful fored hathroarpednors&sis-Ret-B-03miles with 1960 emergical fairh the Apolite) references benja fellem his Patriothe least afficient for the interest of the artistic for the contract of there is a design that the market he with the contract th we shall the herrer brancer que affictions & Christs afficions. Christ ware a Crown of thornes, and was strook voon that Crown to adde affliction to his affliaions; fo we must look for many thorns, many afflictions, and for affliction to be added to affliction; But yet be of good cheere. Christ will recompence all with a Crowne of glory. Let vs apply this to the Sacrament: We

We come here to the Lords Table, this is a great honour to vs, therfore let vs be thankfull for it. Second ly let it comfore vs, that if we come in repentance, we that have our comfort feeled vo vato vs. to our hands. to our mouthes, and to our hearts. Againe, we profelle Christ to be our Low, then let vs examine whether we feare him love him and obey him as our Lord, A late, we must all confesse we come short in these du-ties; let vs acknowledge this vato him, and let vs fay, Liva though we deferue nor to be thy feruants , yet thou art our Lord, and let vs come with more faith, and feare, and lone, and with more relobition to obey him better than ever we have done. If this Sacrament feale viito vs that Christ is our Lord, it must also scale vitto ve that we are tils fernints, and then we must not honour him for an house, while wee are here, but all our lifetime. If thou bee the fernant of Christ, hee is thy Lord, but if thou scrue the world; or thy belly, or thy pleasure, or any thing else, and not the Lord Irfan In the truth of thine heart, then he is none of thy Zord, nor thou arrange of his fernant. And therefore when thou shall come and knocke, and fay Lord, Lord, open who me, her will universities, whose from mer thou met the of the of my former; therfore let vs fubical our felnes with him, in all obedience, both in doing and fuffering as vitte our Lord, and to bee will recompence vs with grace here, and with glory hereafter.

The

WO

mi

feu

ly,

the Go

Ol

by hat Ap

(ba

get

of, int

ani.

through fetus Christ, it is a fine hold; the chare of grace that noque, wo may a drish off, nothing can void a con established on the confidence of the conf

por lam per smaded, (on I am furt) that neither deathy

whole organiotchis Sectionic, For that which wee Nhandling this Scripture, as God in mercy harh ginen frongth, we have proceeded thus farre. Firft. we have showed the dependance of the verses with the formery then we have flewed the meaning of the wordsinthemselves: Afterthat, wee cast this Scriprune, for our better instruction and memory, into this mould, and thewed that it did empty it felfe into thefe feuen particulars, First, that which is implyed namely tharthere is a Communion betwize God and the faithfull : Secondly, that which is expreft, namely, the bond of this Communion; and that is the lone of God! Thirdly, the Apostle shewes the ground of this Communion, and of this Bond too, and that is lefus Christ: Fourthly hee shewes that the faithfull haue a neere interest in Christ Jesus , and this hee sers forth by a tearme of neere relation, our Lord. Thus farre we have proceeded already. The fifth point is, that the Apostleauoucheth the safetie of all the faithfull in the middelt of all dangers that they are subject to ; nothing fball feparate up from the love of God? And this he inlargeth in many particulars, as by and by we shall see.

This is the fifth thing then that wee are to confider of, namely, the fafety of the State of Gods children in the midft of all dangers; we will propound the Do-

Arinethus.

4

Mat by か以上

ot (II

The hold that the faithfull have in the love of God Doffring.

L through

through Iesus Christ, it is a sure hold: the estate of grace that they are incisan undefeafable estate, nothing can void them, nothing can deprive them of it. Confider well the words of the observation, the very words whereof are inteffect; the very words of this Scripture; and the whole matter of the observation, is the whole matter of this Scripture; For that which wee have fooken hererofore couching our Communion with God, the bond of it, Gods love; the ground of both, lefus Chrift, &cc. haue beene but preparations to this Trucks and these points which follow touching the Apostle his certainty he hath, and the vse he makes of it, are but inferences from this truth. This is the truth it felfe, that is here peremptorily and precifely affirmed, that nothing shall separate the faithfull from the love of God to them in Lefus Christ, nor from the estate of grace that they are in! And this the Apostle contents nor himfelfe onely to affirme in the generall but withall, confirmes it in particular, by a sufficient reckoning up of all the parts of the Aductiony power. that is or can be against vs : Death shall not, nor Life shall not nor Angels &c. nor any other creature, nothing (ball feparate vs; not any one of these dangers afunder, no nor all of them joined together, no nor any other added to them, nor any other creature, put what you will to them, nothing fall feparate us from the lone of God, which is in Christ lefus and to put the matter out of all they of doubt, he faith, not onely they (ball not feparate vs. but he puts it upon an impossibility, they ball not be able to separate us; let them ioyne all their powers together, and doe what they can, they shall neuer be able to do it : Thus we fee the Doctrine is naturally tailed, and the ApoRle present it as the through maine

th

A

in

G

C

th

fin

m

fin

ne

fee

ber ly:

gcs

maine matter of the Scripture bod skiward enga

S

)-

e

c

of of

0

ıg

es

10

ly

m

he

le

Щ

no

CT.

ite

10-

2-

ny

hat

044

ter

621

ity,

all

hcy

rine

rhe

I will speake somewhat, as our order is, for Explication. cation of the doctrine and therein I will handle but this one point: Because the doctrine speakes of the loue of God, and of the state of grace; we must know what it is to be in the state of the love of God, and the fate of grace, for either it hath been our flate, or now is or hereafter shall be our estate, elle we can never be faned therefore before we show that wee cannot fall away from this flate, it is needefull to flew what it is tobeinit Theeftare of the love of God and the ftare of grace, is to be throughly reconciled to God, through the precious bloud of lefu Christ, whereby we are inflified from all our finnes, and entred into a courle of true fandlification sit is called the effate of Gods love in opposition to the estate of Godswrath, wherein we are all by nature, Ephela. 3. In this flate of wrath Godlookes downe from heaven vpon vs in mercie. and receives vs freely into his love through Icfus Christ, and so wee are translated out of the estate of Gods wrath into the estate of his toue. It is called the chate of grace, in opposition to the state of finne that we are all in Rom . 2.28 All have finned de In this finnefull flate the Lord lookes downe from Heaven in mercy vponvs, and in Iefus Christ bestowes vpon vs the faving grade of Infification, forgining vs all our finnes and the grace of Sanctification, making vs new creatures, and so translates vs out of the state of finne into the flate of grace . The fethings wee must feelein our feluesin fome measure, else wee were neuer in the state of grace. To open the point more fully and familiarly . The eftard of the love of God, and the elite of grace, confifts in certains mutuall palla-

ges betwixt God and man? On Gods partto man winders therepre two chiefe pallages, Gods love, and the per. fwalion of Gods love and on mans part, there are ab to two chiefe passages Baithwand Louis Albthof that God will faue, he loues them from allete mitiein Iefus Christ; there is Gods love: and in ductime he acquaints them with it, and perswades them by his Spiritto beleeve it, and to accept of it, and to return lougand obedience for it sthere is his perswafion On mans party man being ouercome with the lenfelofthis lone, and the force of this perswasion, heeyeelds to God and imbraces this love, and beleeues the promife of grace, and applies itto himfelfe; here is our faith; and withall is carried after that good God, with the wholebeat of his Nature, and ftreame of his affectiposithat loideartly loued vs ; here is our loue. Take dechus. Those whom God in mercy dorh purpose to fauche will come vato, commonly woon the hearing of the Word por elle in fome special affliction was the least in some good imployment, and takes ve aside, and drawes vs into fome ferious medication of ourestate, and the breakes with ve to this effect as if he frould fay, Aispoore finnefull foule, thou arr in a mifemble a fearefull and a damnable cafe, led away eevery day into finne in a fearefull manner, and every houre of the day thou half deferred my wrath and fearefull curseto fall vpon thee : if thou go on in these finneful courses, hell and damnation is thy portion foreuer but I have pitie voon thee, and would have thee to bane pity vponthy felfe I doe nor defire thy death, but that thou doe repent and live and our of my louere mankinde, I have gitten my owne deare Sonne Christ Lefie to dye for fach poore wsetched fin-279

8

ar

to

hi

VS

of

kn

So

he

w

Ic

the

the

Th

ners

ners as thon art : and now I come to tell thee, and do tell thee by my Spirit, that thou poore finnefull foule art one of those sinners that Ohrist hath purchased by his most precious bloud therefore my Son heatken vnto my voyce Ob my Senne, sine methy beart, withe thy loue and thy affections wholly vpon me, beleene thou in me, and beleeve in my Sonne Christ Iefus beleeue his Spirit, his truth, his promifes; caftaway all thy fins neuer let them enter into thy heart against and giverhy felfe to promife and performe a holy life, be perswaded by my aduice, hold fast by me, and I will hold fast by thee doe thus and I will bee thy Father. & thoushalt bemy childeforeuer. Thus God wooes. and thus he winnes every finfull foule: And this perfwafion of his is not onely a bare tender of grace; as if God fhould fay, Thou halt bee faued if thou wilt. but it is Gods operative worke of grace, which thee perfwades vs and makes vs able and willing to doe! he bids vibeleene, and withall bee gives vs his Spirit and caufeth vs to beleeve in Christ hee perswades ws to let our love wpon him, and withall hee fleds forth his love into our hearts by his holy Spirit, and makes vs ableand willing to love him! IT his is the right flate of fauing grace, or of the love of God : and when this knot of grace is knit betwirt God and the beleening Soule it can never be dissolved by all the powers of hell. So we feethe doctrine explained, that the hold which the faithfull have in the love of God through Iefus Christ, irisa fure hold; the estate of grace that they are in, is an undeceinable effate, nothing can void them, nothing can deprine them of it. (2010 2136 line

The procofes of this doctrine are thefe, There's, i Proofes.

Rocke

th

e de

he nis

ne In

118

10

ife

h

he

ti-

ke

to

ng

at

lè.

è.

et

ıi-

è.

ry

do

tie

of

re

0-

ers

L 3

cannot

cannot be removed, but remaineth for ever: The perfone there fooken of, arethe famethat wee foake of in the Doctrine : they that truft in the Lord, the faithfull, fav we that by faith and confidence have gotten fure hold of God in Christ-fecondly the estate there spoken of is the fame we focak of a fure & firme estate, by way of comparison is set down to be as mount Sion: the surerie wherof is fet down by negation, it cannot be moved and by affirmation, but remaineth for ener. The fubftance of the freech is this, Mount Sion is fo firmely fertled as it can never be removed; But all they that trust in the Lord are in such a state, therefore all they can never be removed but stand fast for ever. Some object & fav. It is true that the faithfull, fo long as they trust in the Lord are vnmoueable; but they may cease to trust in the Lord, and so may be removed. I answer this is a meere illufion of the place, & this Scripture cannot be fo deluded for if they that truft in the Lord may cease quite from trusting in him, then they may loofe their hold in him : but the place faith, they can neuer loofe their hold in God, for then Mount Sion may be removed. but faith the Text, Mount Sion can never bee removed. therefore they can never quite cease to trust in God! the Prophet concludes as well the furenesse of their cruft, that it ball memer faile, as the fureneffe of Mount Sion, that it should never faile : he affirmes as well the foreneffe of their faith, as the firmeneffe of the hold they have in God. Matth. 7.24,25. Whofoever beareshof mee thefe words, and doth the fame, I will liken him to a wife man that built his bonfe upon a Rocke : This wife builder is every true beleever, and the house there built, is the Rest that he sets himselfe vpon, how het lookes to be faued the grounding of this house vpont Rocke tonno

ar

th.

he

be

ha

no

ph

go

wh

tha

tua

nal

gin

beg

ing

qui

not

inis

d

f.

of

ic

d

of

it

ne

bc

is

d,

he

TC

c-

ice

ld

eir d

d.

de eir

int he

old

bof

e s

cre

nec

cke

Rocke, is the relying of the Beleever, truely and wholly your Christ lefus, by acrue and lively faith in his bloud theraine fell and the flouds came, and the winds blemete. Thefe are his tryals by afflictions temprations, perfecutions, &c. The best beleeuer is fure to haue tryals enow, even to the vttermoft, as much as he can fland under and not more; but here is his comfort, his house shall never fall, because it is built your a Rocke : the true beleever hath gotten furchold on God by faith in Chrift, and therefore he can never tall, lob. 3.36. Heeshas beleenes in the Somme bath enerlasting life de. Thefe are the words of John Baptift and are confirmed by our Sauiour, and that by tearmes of affeueration, leb. 6. 47. Verily verily I far unto you bee that beleenerb in mee bath enertalting life : Here is a true beleever, and what is his portion? everlasting life ; and he faith nor, be ball have, but he bath it he is fure of it be is possessed of it: But a man may lose that which he hath e yea. but this is eternal life, and therefore cannot be loft, forifit could bee loft; it were not everlafling. This appeares further by the nature of the phrase, to have life; which is not to have riches, or goods, or possessions, but to bane life is to live that life which a man bath; as bee that bath natural life lines that life, and he that hath spirituall life lines a spirit tuall life, and so hee that hath eternall life; lives eternally, fothat his meaning is, that true beleauers begin now to live that life, that they shall live for ever, begun here in grace, and continued for ever hereafter inglory. If they that thus beleeve could fall away quite from God, then they must dye for ever; and it is not possible both to live and to dye for ever therefore it is impossible that over any such should fall quite at lin)

fi

C

n

0

h

h

la

fo

O

bi

V

fp

Ie

I.

en

lea

tha

fit,

ch

if

Seile.

way from God Jeb: 10127,28,29 Ady beene heare my voyce, and I know them, and they fallow mae; and I give unto them evernall life, and they ball peace perift, new ther fallang plub heither out of my hand: Heredur Sal nions focakes of his Sheepe, noronely of Profestors, but of true Beleevers : Sheepe, that have true hearted fondes to Christ their Shepheard: for fothey are de-Revibed wher beare his doyce and follow him. They deale thus with him : But how deales hee with them ! Hee gines them eternaltlife : and if Chriftgiucit; who shall take it away from them And he faith not I will but I de gine is them; euery true Beleeuer, at the first Act of his conversion, hath eternall life; hee beginneth then to line evernally, and he that never perish . He may be hunted by Dogges, and Wolues, and Beares, and Diuels, but they shall never perish, neyther shall any poll them and of my bands . Heerthan leparates vs from God must rugge with Christ lefus himselfe, and bee too hard for him root elfe they can never pluckevs out of his hande And is mouthis enough . I fit be not, then booke whathe faith in the 29 Verfe, Mr. Fathar, which gane them me, il greater than all, and none is able to take them out of my Fathers hands ! If any should question my power, yet none will question my Fathers power ifiany were able to plucke them omof my hands ver none neither men nor divels are able to plucke them ourof my Pathers hands, the ingreater than all, and therefore the flare of the faithfullis a fure flare : And marke how our Saujourin that place changeth his words In the 28. Verse he faith, mone ball plucks them our of the bands and in the a gwerfe, none can take then ownfhir Fashers bandy they neyther Hall nor can: So that the doctrine is clear. That the hold that the faith WAY

full haue in the loue of God through Iefus Christ is a fure hold, and the estate of grace that they are in is an undefeasable estate, nothing can void them, nothing can deprive them of it. violation of aid, vibriosed

H

an 30

ij.

s/l

od

00

of

Off ich

eke

ion

cr,

yet

em and

Ind

his

hem

hem

: 50

ich

full

The reasons are many, there is no reason from man for this, for there is nothing in, nor of our felues but it is contrary and against this truth: all the reasons must be fetcht from God, 2. Cor. 1.21. It is God which establisheth us with you in Christ. Now looke up to God and all is for this truth, that we cannot fall . First, his Loue is for vs, and that is euerlasting s Secondly, his Power is for vs, and that is almightie: Thirdly, his Grace is for ys, and that is all-sufficient: Fourthly, his Will is for vs , and that is vnrefiftable: Fifthly, his Promise is for vs, and that is vnchangeable: and laftly, Christ his Prayer is for vs, and that is vnfallible. A threefold cord is not eafily broken, but here is a fixefold cord, platted with Gods owne hand, and cuerie one as strong as God himselfe, binding vs tast to the loue of God in Christ, and therefore this ean neuer be broken. morned anno air

First, Gods loue is for vs, and that is everlasting: We must be in the love of God, or else this that is here spaken concernes vs not. Now his love is everlasting, Ier. 3 1.2. and therefore it cannot be removed. John. 13. I. Wham heclanes once, becloves for ever, even unto the end hee laveth them. God cannot loue vs to day, and hate vs to morrow, as wee doe, that love a while and leane at last, farre be it from any of vs, euer to imagine that God can loue any man as his deare Childe for a fit, and a foirt, and yet afterwards hate him, as the childe of the divell, for ever; but this God must doe, if ever any true beleever should bee cast off, or fall a-Sperif way ; M

I.

3.

way but this God cannot doe, because his loue is euerlafting, and therefore no childe of God can beverseleas ble chare, neching can volvews flas a smoot

Secondly, his Power is for ve, and that is almighty? Ich. 10.29. My Father is greater than all, and none is able to take them out of my Pathers hands. Gods greatnesse and his almightinesse lyes at pawne for it, 1. Pet. 1.5. We are kept by the power of Godt brough faith onto falaction; the original fignifies, that wee are kept by the Guard of Gods power, by the ftrongest, and surest, and chiefest power that God hath; as the Kings Guard is his strongest power he hath about him: And what ? is this for a time ? no, for everto faluation, faith the Apostle, to the full accomplishment of our salustion.

Thirdly, Gods grace is for vs; and that is all-fufficient, v.Cor. 12 9. May grace is fufficient for thee, Gt. which is an effectual fufficiency, elfe it could have beene no comfort to Paul for Paul was then in great diftreffethe meffengers of Sathan (thefe Principalities here (poken of) were about his cares bufferting him, he findes no power in himfelfero withftand, & therefore hee belought the Lord for this; and Godgiues him this answer, to satisfie, and to pacifie him withall, my grace à safficient for thee: though thou haft no power nor grace to fland against this fiery temptation, yet be of good comfort, my grace is, and shall bee sufficient for thee. Bur you will fay, this was Pauls particular cafe, but what is that to me, or to another? I anfwer, it is true, it was his particular cafe, but yet fo, as it is exemplary, and applicable to all true beleeuers for euer after lo faith the Apoftle himfelfe, 1. Tim 1. 14.160 For this canfe was I received to mercy, that left WEW Christ.

b

in

ar

21

MO

Bu

all

MOI

Christ (bould fir ! Shew on me all long- suffering, wat o the example of them which fall in time to come beleeve in bim unto eternall life. Hee received mercy, that all the children of God might lay hold vpon it as hee did, in truth though not in the fame measure.

1

-

y ft,

gs

th

1-

fi-

6.

uc

at

ies

m,

re-

ies

ill,

W-

yét

ci-

cu-

an-

as

for

s.I.

efeu

rif.

Fourthly, Gods will is for vs, and that is vnrefiltable : His will is for vs, Luk. 12.32. Peare not little flocke, it is my Fathers will to give you a Kingdome; And if it be his will, who shall gaine fay it ? Joh. 6.39. And this is the Pathers will which bath fent mee, that of all that bee hash ginenme, I fould lose nothing, but fould raise it up at the last day. Now the will of Godis vnresistable, Rom. 9. 19. Who hath refifted bis will? And therefore the faithfull cannot fall away.

Fiftly, Godspromise is for vs, and that is vnchangeable. God not onely promifeth grace, but perseuerance in grace, as ler.32.39,40. And I will gine them one heart. I will make an everlasting Covenant with them, I will put my feare into their bearts, and they fall not depart from mee: Here is a promise not of grace onely, but of perseuerance in grace; and Gods promise is vnchangeable, 2. Cor. 1.20, they are Yea, and Amen: It is impossible that God should lye, as it is Heb. 6.18 and therefore feeing God hath promifed that wee shall stand fast, it is impossible that ever we should fall awayathol base yawa lifet for edgin last elemented

Laftly, Christs intercession is for vs, and that is vnfaileable, Luke 22.32. I have prayed that thy faith may not faile; that is, that thou maift neuer fall from faith. But this is particular for Peter; No, it is generall for all as well as hee, John 17.9.20. I pray for them, I pray not for the world, I pray not for these alone, but for them alfathat shall beleeve in mee through their word : Hec

M 2

prayes

5.

prayes for all beleeuers: now Christs praier is alwaies heard, leb: 11.4. Father, I know that then bearest me alwayes: therefore the faithfull cannot fallaway.

The first Vie of this point is matter of confutation against those that hold that the Saints may veterly fall away from grace. It is held both by the Papifts, and the Latherans, as also by the Arminians both at home and abroad; they hold that Saints may vecerly fall away from grace: I will aske thefe men, that are fo peremprory in this point, this question, Whether they can shew me any one place in the Booke of God, that doth directly and exprelly affirme, that a true Beleeuer may veterly fallaway from grace? They cannot; some of themselues contesse they cannot; then I answer them, that wee can shew many expresse places to the contrary, directly affirming the impossibility of falling away, and they have not one for the possibilitie of ir, therefore we may quickely judge where the truth is-Yea, but fay they, there are many exhortations to the faithfull for that end, that they should not fall away, as 1.Cor. 10.12. Heb. 12.15. &c. and thefe should bee in vaine except there were some possibility that they might fall. I answer, such exhortations there are, and they are directed to mixt congregations, that confifted as well of Hypocrites that might fall away, as of true Beleeuers that might not fall away : and so they are not in vaine in respect of these Hypocrites; neither were they in vaine in respect of Gods Children, but of fingular vic in respect of them too, for thereby they were stirred up to shake off security, and to bee more diligent in the waies of God; for if we fall into fin, and negligence, and securine, it is the high-way of falling from God. Yea, but fay they, there are many exam-

prayes

ples,

ple

WC

Car

fin

der

net

Ida

Ma

fam.

2 B

ma

feff

in C

bele

his

here

hyp

fina

fina

The

bed

US.

fensi

and

fom

fpiri

but

of G

whe

ly :1

terfi

in th

nor

d

2

-

y

I

T

ples, as of Hymeneus, Philetus, and Demas, Orc. that were true beleeuers, and yet fell away. I answer, they can never thew mee one example of any that fellaway finally, but fuch as were hypocrites; I will fay confidently, that he that fals veterly away from grace, was neuer but an hypocrite; no true beleeuer can falaway. Idare fay it, because Christ hath said it before mee. Mattb.7.26,27. The foolifb man built his house voon the lands, and when the flormes came, it fell. Doft thou fee a man build him an house, and it fall : certainely that man built vpon the fands, that is, onely vpon the profession of saving faith, hee had never true saving faith in Christ, but his owne foolish perswasion; the true beleeuer builds vpon the Rocke Christ, and therefore his house can neuer fall. To establish our Iudgements herein, let vs hold fast these two positions: First, that hypocrites and counterfeits, may and doe fall away finally, Matth. 13.21. But true beleevers can never fall finally from God: Both these are affirmed, 1.10b.2.19. They went out from vs, but they were not of vs, for if they bad beene of us, they would no doubt have continued with vs. Secondly, that true beleevers may fall from the sense of Gods love, and from the exercise of Faith, and Loue, and Obedience, and other graces; from some degree of Faith, and from some degree of Gods love, and from the exercise of grace, as in the case of spirituall desertion, temptation, specially by sinne but they can neuer fall from faith, nor from the loue of God it felfe, nor from the life of grace, or at the least when they doe fall, they neither fall wholly nor finally : the whole power that is in them is not carried after finne, burthere is some refistance. A childe of God in the case of sinne, hates that he doth, hee cannot fall norlswi wholly,

(w

VP

for

teé

the

fay

faf

rat

mi

Wa

wh

abl

m

arc

and

WC

Sa

300

eu

40

fin

tio

to

ha

the

an

G

th

to

fu

te

m

fal

wholly, the feede of God is still within him, 1. John ?. 19. and that will reniue againe; Nor he cannot fall fir nally, because that seede is immortally 1. Pet. 1,2 2 and therefore can never dye. They that are in the state of grace, heare a voyce behinde them, faying, Thu is the way, walke in it. Ifa. 30.21. they have the guidance of Gods Spirit, whereby they are preserved from euill and fitted for every good duety, fo that they cannot fall wholly nor finally. And yet they may have such falsas are fearefull, and which they may rue for euer, as we may fee in Davids fall, Pfal. 5 1. Thefe two positions well considered, area sufficient preservative to

keepe vs from this errour.

V/0.2.

The second Vse is for reproofe of those that abuse this doctrine, to Gods dishonour, and their owne destruction: Some abuse it to carnall security: They heare this doctrine, that true beleeuers cannot veterly fall away, and therefore they grow fecure and careleffe of their wayes, and cast off the feare of God and giue themselues ouer to their owne lusts; gracelesse, and wretchleffe persons they are, to abuse such a heauenly doctrine; What is this but to turne the grace of God into wantonnesse? Inde 4. And mark what cenfure the Apostle passeth on them in that place, vingoli ly menther are ordained to condemnation. A childethat hath a good father, whom he knowes will not fee him want nor perish, shall this childe therefore waste, and ryot, and bezzellaway all his state, and runne himselfe into debt and danger he cares not how ! It were a wicked childe that would doe thus: a good and true-hearted childe to his father would never doe it. It was the diuels temptation to our Saujour, Luk: 4.9,10. that be Should cast himselfe downe headlong. An impudent perevilladiva **fwafion**

fwafion to the Son of God: What is his reason wherevpon hee perswades him thus to cast away himselfe forfooth, because hee had the promise of Gods protection ; for, they fall beare thee in their bands, fothat then (balt not dash thy foote against a stone; as if he should fay, Thou maift doe what thou lift, thou art fure to bee fafe. Shall we give our selves over to finne, to desperate and wicked courfes, becaufe wee have Gods promile not veterly to fall from grace & God forbid. This was the Diuels divinitie, and it is a divellish practice whofoeuer imitates it, and fo let vs esteeme of it, and abhorre it in our felues and others: Oh beloued, wee must consider that the same grace of God whereby we are laued, the same grace doth preserve vs from sinne, and quickens vs vp to good dueties. It is the Apostles Words, Titus 2.11, 12. The fame grace of God that brings Saluation to vs, makes vs also deny all ongodline ffe, and worldly lufts, and to line foberly, orc. Therefore who foeuerthou are that professes thy selfeto be a beleeuer, and yet haft no care nor conscience to abstaine from finne, and to leade a godly life, it is aftrong prefumption against thee, that thou never yet hadst any true touch of fauing grace. Others abuse it to Pride: They have a high conceit of themselves, and are lifted up in their hearts, as if they did fand by their owne frength and power A fearefull finne for hereby they robbe God of the honour of their faluation, to afcribe it to themselves. And it is an vivall and inft thing with God to recompence such abominable pride with a shamefull fall: lohn 18.25.26. It was the fecret pride of Peters heart, and confidence of his owne ftrength, that made him fay, that though all the world should forfake Christ, yet hee would not, yea, though hee dyed with

3. Il fi.

e of the of will,

not uch uer,

osi-

dede-

rly ire-

ffe,

en-

im nd

lfe icar-

he be

ac

hol

dec

gro

the

VIII

thy

hal

tru

tio

fo i

we

2110

W

am

àtil

gai

ane

mu

ret

nhu

Ife

mo

for

riff

ora

the

inte

with him, he would not for sake him; which was infective the compensed with that shamefull and fearefull fall, that he was the only man that not only for sooke him, but denyed him, and for swore him too; that resemble thinks of standing by our owne strength, but wholly and onely on the power of God, who is all in all in it. Let vs waite upon God in the humbleness of our soules, and by faith and confidence put him in trust with our state; and let vs doe the best wee can to keepe in the state of grace, but yet let vs give the whole glory of our preservation to God alone.

V/0.3.

The third Vie is matter of exhortation, to frirre up Gods childrente hold fast by God; Hold fast till! come, faith our Saujour. It is not a vaine exhortation: for what God bids vs to doe, he makes vs willing and able to doe in fome measure; therefore wee are to hold fast by God, and to go on cheerefully in the star of grace, and neuer be daunted with a feruile feare for any enemy; wee must hold fast by God: notwithstanding his promise that we shall perseuere, which is the cause of our standing, yet wee must hold fast by faith, as the instrument and means under God where by we fland, for this doth not acquit vs from, but binde vs more firmely to doe our bestendeauourto maintaine our flate of Where Gods promise and mans endeauour are joyned together, that being the daule, and this the foundation and meanes, how fweetly do they concurre and worke together hand therefore we must vicall meanes for the citablishing of our felus inigrace, when wee are lonce entred into that effate; which frare wee must labour to bee fure that we are in, and not flatter our felues gand then we must labour to diw

A.

11.

m.

ter

ne-

DUIT

lin effe

im

can the

CVD

141

on:

and

e to

tare

for

ith-

chis

Aby

cro

but

ur to

nans

aufc.

y do

c WC

clues

tare: re in,

our to víc with the a lower foundation or ground, if ever were will hold out if the effate of grace, cite wee thall quickely in grace. decay. Seetharthy faith in Christ be true and found grounded on the World and Promiles of God, and the infallible feltimonies of Gods Spirit, that cryes, Abba Pather within thee; And let thy repentance bee thy Heart! And letchy conversion be through: be not halfe a Christian; and fee all thou doubt bee done in tion Lake 6, 48. Her that will lay a good foundation must diese deepe and fo his building will frand firme: And for if we will have our building stand firme with God wemultdigge deepe; we mult be men of deepe medirefiens on our owne miferies, and on Gods mercies, and promites, and in Christs lufferings and merits. We mult have a deepe forrow for our owne; finnes, and not a flight and shallow remembrance of them. and then we will not willingly bee drawne to linne againe while wee line; therefore wee must have a deepe for for finhe, and a deepe fighing for grace, and a deepe impression of the Word in our hearts ; we must not be hearers and speakers of it, and rememberers of it onely, but kinust dwell plentifully in ys ; it multiransforme our hearts into the obedience of it Heuer welonke to lay a good foundation in God, we mondigge deepe Man 1.3.5.6. The Cornerhat was fowne in the flonie ground, came vp quickely, and perished quickely Because it had no depth of earth; Our ordinary hearers are quicke and apt to speake of that they heare, but the Word harn no depth of rooting in their hearts, and therefoar they quickely fall away:

Meanes tobee vled that wee may perfenere

es incitations to they may be -5798C.

Los

thy

the

Go

hea

ma

mu

Go

inf

L

nes

to

OU

uei

W2

the

thy

9/1

mu do

of

isd

far

Wi

wh

200

ker

the

flu

the

Meanes coher vied char wee

. 93h 12 31

bee fure therefore that shou digge deepe, and that they which thou buildest yoon be deepe inchy heart. Sestraight condly, that wee may hold out in the flate of grace, there multbee's firme resolution in vs to stand fast whatfocuer come of it; and for lacke of this, many have fallen thamefully away. In Ad. 11.23. Barnaba exhorted all, that with purpofe of heart they would cantime in the Lord; wee must beerefolute to deny our felies, to leane our linnes, to fight against our corruptions, and to endure temptations, and to lofe all, year our lives and all, rather than to look out hold in Gode many there are that make resolutions to leade a holy life, but eyther they are passionate or cold, no marnell though fuch refolutions never hold out: Many make refolutions in a paffion, and they wil never hold Dest . 5.17.29. The people faid onto Mafes, Gee the weare, and heare all that the Lord our God faith, and declarethon unto us, and we will beare it and doe it; Bu what fairh God ! Oh that there were Juch a beart in m people, to feare mee, and to keepe all my Commandements alway! We make many good refolutions; But, Oh that there were such a heart in visto doe as wee fay. Fine rules to be Now that our resolutions may stand; First doe them observed in our in the feare of God, as in Gods presence and hearing; Secondly, docit hartily from thy heart. Thirdly, doe it from a mature deliberation, and not in a fit or palle on : thou haft felt the fmart of finne, therefore refold deliberately, rather to be drawne in peeces, than to be drawne to finne againe. Fourthly, we must make ou resolutions in confidence of Gods promiles, and empty our felues of all power to doe any thing, as of our felues Laftiy, we must go to God by praier for his Spi-sit, that he may frame thy resolutions within thee Saft

refolutions, that they may be firme.

1000

ny

bas

out

ap-

S distribution

any ld bar de Bu

MI cats

Oh fay.

hem

ng:

doe

alli-

olge

o be

ou

mp-

Spi

Lord

3.

Lord thou haft given mee thefe good refolutions, let thy Spirit worke and confirme them in my heart, and then they shall stand sure, and if we can prepaile with God by prayer, to frame these resolutions in our hearts, they hall be foreto fland. Thirdly, that wee may be established in grace, and perseuere therein, we must daily rippe our hearts and our reines before God, we must discouer our sinnes, and corruptions, and infirmities and wants to God Pfal. 16.8 . Thank fer the Lord ener before mee betanfe he is at my right band I ball never be maved. The way to keepe vs from falling is to walke openly and nakedly before the Lord, without diffembling, referuations, circumloquutions; Neuer be eyther afraid or ashamed to tell God what thou wantellifor for much as thou faileft in making thy felfe throughly knowne to God, fo much thou ever gineft thy felfeto fall away from grace red shoot a salam air

Fourthly to preferue vs from falling from grace, we must watch continually ouer our owne hearts that we doe not fall. Matth 26.4 I. Our Sauiour prescribes it of purpose, as a preservation from falling: Thy heart is deceitful about all things; watch thy heart therefore at every turne, less it fall away: But alasse, what will out watchfulnesse doe: Yes, it is very effectuall when it is ioined with prayer; Watch to keep thy self, and pray to God to keep thee, and thou shalt be well kept; Bring God vnto thy watch by thy prayer, and then though thou be heavie and sleepie, yet hee never slumbers nor sleepes, he will surely keepe thee.

Fiftly, if thou beeft fallen, rife vp again without delay, sleepe not till thou recouer thy selfe, Ren. 2.5. Remember from whence thou are fallen, and repent: Hast thou finned? Oh what hast thou done? Get thee to

N2

God,

God humble thy felfe before him, cenfelleand bewhile the finnes winter broken heart, take hold on the promife of grace in Christ grenew the vow, and promife to God, and feethou performent, to be more care. full for everafuer t and this doe speedily. It is a great advantage that finne gets of vs, by refling in vs, like a fore than is let alone, it fefters, and is harder to bee wit tool discourt our figure and comparison being

cı

h

Sixty if we will hold out in the efface of grace we mult labourte be constant in all duerles of Religion in hearing the Word, meditating, conferring, and pra-Gifing to in receiping the Sacraments in companying with the godly; and this we must doe, not in formalicie and for falhion or custome, that is the very moath shineares out the life of all godline ffe, when we think if the ductie bedone, all is well, no matter how; for this makes a foule bracke in the efface of grace ! but let vs not doe the echings for cultome or formalitie fake, but let vs fee that the life and power of godlines be in vs in the performance of them.

Laftly let vs be fure wee bealwayes going forward. for furely our not going forward, is some degree of beginning of going backeward, Phil. 201 3. We mill forget thefeathings which are behinde, and reach forward to those things which are before. Labourto weaken thy finnes, and to threngthen thy graces, and to be more frequenting ood ducties and fo fall we go forwards and not fall away. And now wee come to the Lord Supper let vsnot bee content to receive it in the Ele ments, but lot va feethar the life and power of it bee in our hearts; and then they shall be a powerfull meants to keepe and helpe forward the beleeving foule in the flate of grace Herethe promise of God is fealed who be-

ithe Porto

arcreat

like

bec

We

on.

ra

ing

na-

ith nk

oi

ut

tie

G

d,

red of faith

BO THE ISSESS

be dexi

denue so tuesd

va for the forgivenesse of our fins, and here wee binde our felues to God for new obedience, and here wee care Chriffs fleth, and drinke Chrifts bloud after a foiring Hmanner; and fo shall never dye, faith our Sanis onobut line for ever. And fo this Sacrament is a pow. enfull meanes to confirme vs in this doctrine. That the hold that the faithful haue in the loue of God through Iefus Christis a suro hold &c. is lo and horse race and fally door bornous

The fixth SERMON, vpon Rom. 8. the two last verses.

For I am per swaded, (or I am fure) that neither death. nor life nor Angels &c.

S God hath beene pleased to give frength and l'opportunity, wee haue proceeded in the handling of this Spripture to these fine points the first is contained in the Text by way of intimarion . namely, that there is a neere Communion betwixt God and all the faithfull in Lefus Chrift, intended in the word feparation : Secondly, we have spoken of the Bond of this Communion, which is the love of God. Thirdly, wee have shewed both the ground of this Communion, and the Bond of it, & that is tofu Christ. Fourthly, wee have the wed the becre reference that is betwist Christ and the faithfull be it out Land, and we are his subjects and servants. Fifrly wee have shewed the fafety of all the faithfull in the midft of all dangers, which the Apostle anougheth here, That net ther death, nor life, de. Shall separate ros from the lone of God the children of God are and shall bee in the love of God, let their enemies doe what they can, mitted out

Now we come to speake of the fixt point, and that fiden

fide

200

fr

41

CX

to

cia

h

f

Destrine.

concerning this heavenly truth; I am fure hee is fure ofit: First, I will propound the doctrine; In that the Apolle faith, I amperfreaded, or Lamfure, that all the faithfull (ball continue in the love of God without feparation ; the observation is this: Gods Children, all true Beleeuers, may and ought to have a confident perfwafion in themselves of their owne certainetie and continuance in the state of grace and saluation: for howfocuer the perswafion here spoken of is a personal and a particular perswassion of Paul, (I am perswaded) yet the matter which he is perswaded of, is generall to all beleevers, Tam perfinaded (faith hee) that nothing (ball Ceparate Vs : and therefore the efface of all true beleeuers beeing in it felfe as firme and fure as Pauls was ; then their afferance must be in some measure answerable to his. To fet the doctrine right, that wee may receincirin the truth of the Apostles intendment, and apply icto our felues rightly against despaire, and yet without prefumption; we are first to cleare it of some exceptions, and then to bound it within certaine bounds or limits : First, of the exceptions ; I doe not meane fuch exceptions as are made against the Doarine it felfe, (for of them we shall speake in the vies) but of such as are made against this Scripture, from whence this Doctrine is raised. The fift exception is this; The word here translated, I am perfreaded, or fare, doth not alwayes in Scripture fignific fuch a confident perswafion as we here speake of it signifies indeede a probable on hopefull opinion, not a confident perswafion : as for instance, Rom, 15:14. I my felfe am also perswaded of you, my Breshren, thus yee are full of goodnesse, and filled with all knowledge, the, Isthis a confiden

Dostrine cleared of such exceptions as seeme to lye in the Text. b

re

10

be.

4-

ic.

2-

1-1

7-

d

et

11

1

fident perswafion! The Apostle knew not their hearts. and therefore could not bee confidently perfwaded of this it was onely a probable and hopefull opinion (fay they :) and to that in 2. Times ; I sall to remembrance the unfained faith that it in thee, which dwell first in thy Grand-mother Lou, and in thy Mother Eunice. and lamper freaded that it dwelleth in thee alfo. To this exception lanswer, that it is true, that these places are to be understood of a hopefull, or charitable, or probable perswafion, and fo the word may sometime fignific (and yet in these places Paul might speake by for ciall reuclation, but we will not frand vpon that:) Bur ver it is as true, fometime this word fignifies a certaine knowledge, and a confident perswassion, as Rom. 14.14. I know and am perfraded through the Lord lefus, that there is nothing uncleane of it felfe, dec. Here is a confident perswasion; and so in 2. Timit. 12/ For I know whom I bane beleeved, or I amper fraded that be is able to keepe shat which I have committed wato him against that day: Here is a confident perswasion, because it is iovned with certaine knowledge, and therefore the perswaffor must be certaine too: so that all this while the matter lyes in suspence; for in some places it signifies a confident perswasion, and in others a probable per-Iwasion. Which then is here meant? Goe to the Rule; where one and the same word is vsed in divers fenfes, in divers places of the Scripture, the circumflances of the Text must judge and declare in what sense is to bee taken in that place : Now looke into the circumstances of this Text, and we shall finde, that it is here to bee taken, and must bee meant of a confident perswasion : for in the 35. Verse, the Apostle had confidently infulted ouer all dangers, what Ibell fipa-Sithfull. TARR

ing

(Att

rate vis from the lone of Goldin Christetoni & the gives the reason of ioin this Verse, for I am perforeded dea. Why doth hee flight his enemies for Because he is fure no thing shall separate him from the loucof God, For 1 am fure. Doth hee fo confidently infult over all dangers, because he supposeth, or hath some probable opinion orflender perfevation? That were too weake a groundigo canfe him to infult ouer fuch ftrong enemics as chefe are both because he is fire and cortainely perfivaded that they mall not hurthim; therefore hee may and doth fafely and confidently infult ouer them, therfore this is a confident perswafton. Againe in the 30. Verfe, he had pronounced himselfe a Conquenour, yea, more than a Conqueroub, as, if the victoty were already governo to all thefeshings weare more than Canquerours; and he gives the reason of it in the 38 and 99. Verles, for lamper (waded, &c. And doth the Apostle pronounce himselfe a Conquerour before hee bee fure of the Conquest that were a proud and a vaine boatting, which Paul was free from : but he doth pronounce himfelfe's Conquerour vpon this perfivation here spoken of because he is fure that next then death, nor life, eve. can hure him : therefore the word in this place fignifies a certaine and a confident perswasion; such as the Apostledares build his soule vpon against all comers. Secondly, it is excepted, that Pand might hauethis certain perfivation, that he, norany of the faithfull, thould ever be cut off from the love of God, by special reuelation; Had he fo? They that make this exception, will denie this when it comes to enoproofe Portif Paul hadit by feedal revelation that he not none of the faithful stall ever fath away from the lone of God then it is certaine that the flate of the rate faithfull

iÈ y 4

1

ń .

1

.

y

ur

10

DF.

34

ie

b

e#

id ub

u

C

ığ.

e

n.

û

(2)

r.

01

Ė

mithfull is unfallible, and the shey thall never fall from its for special Revelocion is never of falls things:
But secondly, it say somethad is not by special Ricutelation, burby chelinaly power of a halfifying taith? For first special Renelations are of matters not renealed in the word, but this is secondly, they are extended nary, this is andinary (as weathalk thew in the proofes) in others of Gods Children in their incafure; our perfriationis builtypon a fure and ordinary pround, the promifes of God rightly built woon, and his lone truewhele in Christy true faith and repentance, &cc. and therefore Real had not this certaine perfwalion by fixediall Reuclation of the A. 2 1 22 lot with a March

condly, we will bound this Doctrine within cersaine limites and bounds, and they are two: The first The Destrine is concerning all true belconers in generall, the fe-bounded withcond concerning one and the fame Beleever in par-incertaine lisignlar First concerning all in generall, we must not shink that it is the portion of every Beleever to attain to this high fire into of confident perswalion, as Paul had no we must come short ! God gives his graces to his Children in fenerall pomions, to fome more, to e leffecas howill himfelfe butyet enery true Belewer bath some measure of this confident perswafion dipecially at formerimes, and enerly one must firine to hateit in the highest measure . Wee must strive after the most expellent gifts, saith the Apostle and when they have it not, it is their owne fault: Every beleeuer must labour forit, and when they come short of this height of pertwalion, they must know, that they come there of that high Araine that God would have them come to justed they must say with the man in the Gospel Marke 9 14 Leteine Lordshelpe my onbeleefer And

nel

pra

tha

fid

of

ioy

the

ful

reft

ACI

OTI

Sh

ip

and

req

Say

the

Go

far

pro

700

And to farreal weekome hore of this full and count dent perfivation; fo fare our beleefe is minted with vibelecte and yet this doth not viterly ouerthrow our faith, but it doch much disparage it for all this our faith is a true faith, and we shall be faued by it. So that the doctrine francis firme, That we may and ought to hane this certaine and donfident perswafton, Sec. VIII

The fecond limit is concerning one and the fame particular Beleeuershe multhoralwaiesthink to have this confident perswafionalike the strongest faiths fometimes abated to much weakeneffe. There was time when lob faid that though God did kil him yet would be trust in bim, lob 13. 15. And there was a time again. when the fame lob faid, Ob shat I might bane my defire. that is that God would deftroyme, che lob 6.8 9. Hereis a great difference betwint tob & tot, betwint tob in the ftrength of his faith, & tob in the weakness of his taith verstillhee had true faith : There was a time when David faid, Pfal 3 3.4. Though I foodd wathe oborowile valley of the foodow of death, I would feare wine enit. and there was a time when the fame David faid Mil 3 1.22 that her was cast out of Gods fight; here is a great difference betwirt Danid in the Brength of his faith, and David in the weakeneffe of his faith : And foirs with Godschildren, there is a great difference of perfwalion in one and the fame believed at fundrytimes! fometimesthey finner and that weakens their faith fometimes they are grieuoufly tempted and that werkens their faith; fometimes God withdrawes his foirit, and that weakens their faith, and fometimes they are negligent in the meanes, and that weakens their faith. yet still in the true beleener there is faith & true faith though a weake faith and when he is in fuch weakneffe,

-d veigten at

amelia Tasi

And

nefic hegrieues, and mournes, and goes to God by prayer, and by all incanes friues against it. So we see that Gods children may and ought to have this confident perswafton.

our

tto

die die

rtie

iĝ

es a add

me,

cŝ

h

ch,

はははははははは

er-

h

er-

rit,

212

th:

出る

Nowwecome to the Proofes of the Doctrine. Heb. Profu. 10.32. Let vo draw necrewit bu true heart in affarance of faith The Apostle stirres vp himselfe, and all true Beleeuers, to draw neere to God in prayer, and other holy exercises, and when they doe draw neere, he inioyneathem to bring thefe two special graces with themso mannage these ducties withall : First, arme heart, take beede wee come not as Hypocrires with their lips onely, but with a true heart : Secondly, with full afforance, with full confidence, and repose, and refting on the mercy and promifes of God. The manner of the phrase is effectuall, the word fignifies in the originall, full faile; and it is a speech borrowed from a Ship at Sea, that is vnder Sayle, and hath Winde and Tideand all her Sayles spread, that goes along snugge in her course towards her Port with full fayle; fo shouldallerue Beleeuers, when they cometo God, and draw neere to him in praier, hearing the Word or receiving the Sacraments, wee must houst up all the Sayles of our Paith, that wee may be carried along in the performance thereof, in the strength and power of Gods Spirit as with winde and tide; and with full affurance as with full Sayle; enermore refting voon the promifes and mercies of God in Jefus Chrift, and being confidently perswaded of the loue of God to vs in him: And this the Apostle exhorts to in this place; and therefere all Gods children may and ought to attaine tong tileho 3.3. We are now the Somes of Gold, but He it was manifest what wee fall bee, and we know that when

(m)

ftre

tw

the

of

año

mi

101

fin

Fo

in

A

mben belball be made manifold, meefball be tike bing for we foll fee bim webe in The persons there fooken of are true beleeuens, their prefent fiare is a bleffed charel for they are the Sonnes of God. Yea, but what is their furnis chare : who knowes what that become of them beies after to The world knowns it out, it dothers appeare to them what wee ball but a happely they thinke that wee may fall away from grace, and lofe our adoption, and bee separate from God syea, but faith the Apostic, in know better than former know that when he findl appeared me ball be made like unto him wee know not conclu our present estate, but our future too; we know wee are now in a happy chate, in the flate of faluation, for we are the Sons of Gods and though it appeare not to the world what we shall be yet we know, and are confidently perswaded, that as we are in the flate of falgar tion now lower hall continue firme init, we frallfo live, and fo dye, and fo rife agains at the last days this weknow : itis as fureas if it were done already while he appeares, wa fall belike unto him ruloby 10.1 p. He that beleeveth in that Som of God; bath the mitneffe in bimfelfe de What is this fauing truth which God doth witnesse, and which every beleever must be per Iwaded of his chis, That Godhathy into one or retail nell life in his Same softe Christ which is the fame in fubstance with the the doctrine, That wee shall fland flaft in ale flate of Gods loverto eternal blife. And what persivation have the children of God concerning this truth : A true and found berfwallon, fachal he hash good warrant for in himfelfe, and in his owne heart ste herbe the mit neffo if is in him folfes Bur what witholle is this? It may faule No, it is norther with neffications and find himselfs, no works in walls which 28.3 cheese

1.20 3.00

is the minufe of God in our hearts, and cherfore canmordercharder See them if it bed mare confident per fination liftue base is not find with Apostle; mains the Gubillyin, military on being fully affuned, the best his third before us, lasuparterne for all ours shulseners, land the frength of his faith is edminended with vs, by thefe two particulars, each directly southing the point in hand one in the a or workey charing was swong in faith didd mited hone if he , was to per firated as her doub rednon ic was a confident perswalion whe orier in the 2 soverfee shar has mine fully affined point which had premifed man able to do the it there was the height of aconfident perswallon, this was the bame faith. and that faith which thee was inflifted by verle 12! And left any man i thouth the guiltowns waters any faultindered burthatisson higher Rivin fortes o affine arphiby faithched Apont legic one sa shed salveries, or si mambaile for bine enaly, bur fire walfer where the Ac polite imposed the fame duete on objetiae wedalfo ought to be firengin faith, and not doubt of the promiles of God, but bee fully affined that they shall bet performed and made good water out and this is to walk inthe flips of the faith of our Puther Mirabine, verfe 121 And choloure good children this follow for good and wee recoine it woon the fame conditions little Is

The Realous of the point are the fee First, the gluing and the receiving of the Spilit begets this per Iwalian Secondly, the voyce of the Spirit in vs cont fines in Thirdly, the nature of faith requires it? Foundaly the forms of the Spirit, and of faith approve nyshing ir Michigalian or and a property of the state of

floor .

ori

-

d

21 fo

He

od

94

42

排

er^{al}

21

me

is

Firft.

he

VS

of

ilo

Se

gi

100

fo

fo

C

m

W

Resion I.

First, the gitting and receiving of the Spirit begets? this perswation aformour connection to God (market theferbings well bleffed is he that heares, and hath his partin them. I fay in our true Conversion to God there is the Spitir given and received; God gives his Spirit, Man receives it in the Act of convertion ; God neuer converts any man, but heeg ites him his Spirit neither is there any man energonuerred, but he receives the Spirite and this gluing and receiving of the Spirite begers this confident perswallon, that surely God will hahis God for cuct. t. John 4-19 Hereby, me knemthat mee dwellin bim, and be it is hecanfe behaph given vs of bis Spirit : Hencoin is that this Spirit thus given is call led an earnes, Epbef. 1.13.14. It is a fignificant compan rison, and most pregnant to our purpose; An earnest weeknow is fomething given in hand arthe making vp.of a bargaine, the buyer giuesit, the feller receines is and thereby both parties are bound to the full performance of the bargaine: To it is betwier God and our paore Soules in our convertion, Gad bargaines and couenants with vs to be our God, and to make vs his children, and heires of faluation; her gives want earnest and we receive it; and what is than it His Spirits to affureus, that as bee bath begunne, fo be will go on with vs. and that it's Couchant shall never be broken; and wee receive it vpon the same condition. If but a man ging year carnell, if he be an honell man, we are perswaded hee will goe on with his bargaine a much more will God, if hee give ve an earnest, we may bee confidently perswaded that hee will not breake with vs : If God hould give but a final earnest; bur apen ny, wee would believe that be would perform with vs , but heegines vshis owne Spirit, as great aniests Pirft. ncf

Maiety) and therefore her will furely go on with vs: he glues vs his Spirit, to affilire vs, that he will not haile vs; and therefore we may confidently bee perfounded of it, that he will performe his word to vs; and he gives we this dataeff not in our hands. For happely we might lose it than bue in our healts; I and there it rofts as a Seale; to feale vs vp to God for cuerand every cov. r. surph his hills fealed o). Undyher the carneff of his spirit internal hearts. We vie to call this carneff gitten and received, a dode penny Pleire is a Gods penny indeede, the best Gods penny that ever we tooke, and given vs whon the greatest and best match that ever we made, to assure vs and certaintely persuade vs that God will pet forme his coverant to vs among the or that

10

BR

15)

5 1 ni

C.

hâ

Secondly, the voice of the spirit in vs confirmes in for upon our true concertion, he we receive this Spirit lo our fpirit growes into a bleffeil familiarity with Gods Spirit and in this familiarity Gods Spirit acquaintsour opinies with many heauenly emehs, and amongft other, the Spirit tells ve in plante tearnes, that weare in the number of those that that be faned thou poore finful foule art in truth the child of God . 2000. 8. 16. The fame foiris bearesh wirne fo to war febries, that me are the bithren of God where is a linely voice in the hearts of all Godstrue children, where yehr Spirierels their plainly for The Apostheila richita, ro to the ist reasonsthe case plaintly. This is a secret; unight some fay: Yes, but faith the Apostle, Gud wath renealed them toos bybis Spirit, Ge. But it is hid in Gods minde: me be minde of God. faith the Apolitic veridie. But how doe we know Gods mindely why. God treb ramiled it in with biespirit poerfero. And in the sat times verie.



Reales

Realon, v.

2110

time

kno

miti

But

men

teb

ofo

Gon calle

Pre

nab

Chou

that

The perf

doul

leene

one

the .

whe

note

toge

con

mer

the

fura

beit

thei

then

here

mife

uile then

westerne Apollo faith shat be hath simmer the Stinie sbasin of God, charmes might know the abings that never God; her harb given ve his prisitto, this end so sod firmeand feale anto wather wee are appointed unto of it, that he will performe his word cove, and he coil.

Reafon.3.

Thirdly, the nature of faith requires in Bairh to quires a confident perferation , how elfe can we lare! release in Gottand doubting is appolicate faith, land. fun to faith as derkenefig is to higher they cannot hand together bus with frifes nd contradiction one against deede, the best Gods penny that ever me todadoons!

Reafon.4.

Fourthby the fruits of the Spirit, and of faith proje of the Commandenesses God; and it to a confinite sheleshings ree ballingues full Good gives his more for in horaby weens fore (faiththe Apolling web; and that we know him lifted begrahin Commondement in and bilebrest the Beknow that preare ar anglas and rom death solife, beneale we love the Brethren; Ifildouc my Bro thereruely for Christs lake I am as fure that I am tranflated from death to life, as fure as I know it to beday poore from toute at intents the child of adollars,

Reafon, 4.

Laftly therein of Gods promifes ratificand ells bliffrit to for as this makes our flate fine in it felfe, fo alfoin makes in firetto ys. Held 10. 12 Held faithfallalin but berowifed, and therfore len vs drawnedre vnrohim with full affurance and hold faftehelprofeshon of leur hope without watering, this will carry as out through this keard chinacoid a not a way and and a west

Vie.I.

o The first ple is marrer of Confuscion, inferness door wer popula visubning of will infif feetially their that the infif feetially their that the chees it is doubtings from verle, times

4

0

911

ig-

nd

nA

15

10

37

î

oay

io un

6

times in the dearest of Godschildren, but they acknowledge and confesse them to be sinnes and infirmities, and firiue againfithers, and repent of them But Popish doubting is maintained, and they cherists men in it, and they condemne an vndoubting faith to be groffe prefumption; Alasse, all our doubting is of our felues, and not of God; and confident per [wafion is of God, and not of vs.; and shall doubting bee called good Religion, and affurance condemned to be Prefumptiond This is a groffe judgement, and a damnable censure. But it is strange that ever the Papists should doubt of their faluation, seeing they pretend that they have the Law and the Gospell for them too: The Law faith, Dee this and line; and they pretend to performe perfect obedience to the Law, and yet they doubt whether they shall line. The Gospellsaith, Beleene this and then falt be faued; and they fay, they are onely the true beleeuers. Haue they both the Law and the Gospellto affure them, and yet doe they doubt whether they shall be faued? If the Law affure them not of faluation, yet the Gospellmight, at least both together should not faile them: But all things well confidered, it is no maruell; feeing they joyne their merits with Christs, it is inst with God to deny them the greatest comfort in the world, namely, this full affurance by the merits of Christ: And seeing they will beinfliffed by their owne workes, no maruell though their inflification faile them, feeing their workes faile them. But let vs fee the enill of this their Doctrine The enils of Pohereby they impeach Gods truth, and call all his pro-pile doubting. miles into question, and denie one of the chiefest priuiledges in the world to Gods children, and bereaue them of their best comfort, and hereby they dishear-

41

C

M

co

P

W

C

ter

gai

if

M

.96

-a [i

full

gra

thi

do

is w

Caur

If i

ansi

nan

bis

the

pro

ten Gods children, and dampe them in the course of grace, and many other early follow hereupon. I will infile onely voon thefe Pitt, if I must doubt of my I. falluation, then thy tout cannot be fo incirc to God at if ougher How can't love God fo heartily, when I doubt whether hee loues ine of no ? But if I know that God loues mee, if I be confident in that, then am I carried with the strength of my loueto him againe, 1.1sh. 4.10. Hereby is lone, not that we loved God, but that bee laned on Secondly our players will be but faint prai-3. ers : I that pray but faintly, if I doubt whether God will heare me or no. lames 1.6,7. Askein faith and me. ner not neyther les that man thinke that he fleat receive any thing of the Lord. Marke 11.14. What seemer you defire when you pray believe that you foull bane it, andit (ball be done wore you. If we believe that God will hear vs. this makes vs to pray carriefly; but if wee come watering and doubting, wee hall hane little hearto pray : nay we Ball not receive ((aith the Apostle lames) Thirdly our forituall fight muffneedes be wncomfor 3. table weethall hardly endere and fland out the combate, if we doubt of the victory; but if once we know that we shall opercome, that will make vs to fight to the knees in bloud. In the 7. of Judges, Gideon was fearefull arthefirst to fight against the Midianises, but when God had promised him the victory, then vert 15. he faith to the people, Pp. for the Lord bath deliusredinto your hands the boast of Midian; and foir is with be sails of Pavs in our fpirituall fight. If we beleeve that we shall ogranduels el uercome, we will vp and fight manfully against all our spiritual fenemies, Fourthly, our peace of conscience will be infettled : What fettled peace can there be of doublings Againe our hope cannot be a linely hope, 50

will

my

das

ni

hat

:are

Tob.

bee

rai-

bos

.

eine

706

dit

ear

mè

tto

ses.)

for-

100

WO

tto

W.

but

crit

ine-

vith

10-

our

nce

e of

if we doubt of our faluation. 2. Thef. 5.8,9. Pat on the Breast place of faith andlowe, and the bope of faluation for an Helmet , for God hath not appointed us unte wrath. but to obtaine falmation by the meanes of our Lord Jefne chrift. If we doubted whether God had appointed vs unto wrath, and not to faluation, we should have little comfortto put on hope of faluation for a helmet: but if we be perfunded of our faluation, then wee would put it on with good comfort. Againe, our patience will be heartleffe, when wee have no certainetie of a Crowne, lames 1.12. Bleffed is the man that endureth temptation, for when he is tryed he (ball receive the Crown of life; If once wee beleeve that wee shall receive the Crowne of life, we will endure all tryals patiently. Againe our repentance will be but an onely repentance. if wee have not a good perswasion to finde mercy: Mark 1.13 Repent, and beleene the Gaffell, We must belecuethe Gofpell elfe we cannot repent. Laftly, faith mixt with feares and doubtings, is but a small and a little faith, Math. 8. 26. Why are yee fearefull Ogee of little faith? And to in the whole course of grace, all the dueties of Gods feruice will bee much dampt in vs, if we goe not along with this full Sayle. this full perswassion. Yea, but say the Papists, where doe you finde in any place in all the Scripture, that it is written, that every particular man by name shall bee fauedils there any among you named in the Scripture? If it beenot written there, how can it be beleeved ! I answer, wee have as good a cause to beleene, as if our names were fet downe in Scripture : God hath made his promises upon such and such qualifications; if I

then finde these in my selfe. I may build upon Gods

promiles that they are made to mee. As if the King

6.

~

should

y

I

de

th

\$7

CE

h

w

ho

uc

fo

fw

in

in

G

lo

fur

eft

of

tio

th

liff

int

let

5131

fliould proclaime, that all his true hearted Subject flight have fuch and fuch favours, why, if I finde I have a true heart to the King, I may conclude, that Fam there meant as well as if I were there named and fo it is betwixt God and vs; God faith in his Word. that who locuet believes and repents, shall bee furely faned then fay I. I believe and repent, in my poore measure, therefore I conclude that I shall bee laved Forthe first Proposition, the adversaries agree with vs. that who focuer beleeves and repents shall bee faued : but to the fecond they fay, how doe you know that you beleeve and repent ? I answer, faith is anall. and therefore may be knowne of the beleeuer ; as hee that fees, doth know hee fees, and he that heares, doth know he heares, &cc. and is not our beleefe a matter of our voderstanding as well as of our will? Therefore enery one that beleeves, knowes that he doth beleeve: it is a very viitoward faith that is without knowledge of it, and hee's goodly believer, that knowes not whether he beleeues or no. Math 9.28. Tefus asketh the Olindemen, Beleene yee that I am able to do this ; and they faid wate bim, Tea Lord and fo lohn 9.35.38 he askel ethe blinde man whom her bad cured. Doft show beleene in the Some of God? Verfe 38. He faid, Lord I beleene : Eucry true beleeuer knowes, and can truely fay hee doth Beleene. Againe, we may know we have faith, bythe proper effects of faith, which is a godly life. Laftly, we may know it by the Spirit bearing witnesse to our fpirits, Ram. 8.16. and there cannot but bee certainety of faith where there is the fense of faith by the Spirit. The second Vie is for reproofe of some amongst

vs, that mince this matter of affurance . We hope well, fay they, that we shall be faued, but we are not sure of

V.fe, 2.

nde

hat

and

ord.

ely

orc

ed.

ith

fa-

OW

aa.

nec

oth

of

ore

ic:

ge

10-

the

24

-

ic.

th

y,

ur

ty it.

it.

t. Doe you hope well? It is fie you should; and if your hope be a true hope, it will never make you afhamed. But let vs examine it, Doe you hope to be faued without ground or vpon some good ground tif withour ground, then it is a vaine and foolish hope that will deceive thee; if vpon good ground, then know that there is no true ground for bope but faith . Faith is the ground of things hoped for, Heb. F1.1. and therefore if we hope to be faued, we believe we shall be faued, for true bope is as certaine as faith, Heb. 6.9. If we beleeue centainely, wee hope certainely; so much faith as wee have, so much hope wee have; and so much hope as wehaue, so much faith we haue; and therefore labour toknow the ground of thy hope: Why dost thou hope thou shalt be faued? Why, because thou beleeuch thou shalt be faued danced season was wat, shill lies

The last Vie is to teach enery one of vs to labour forthis confidence, it is worth our labour; it is the fweetest comfort that euer wee can have, living or dying, to know certainely that our finnes are forgiven vs in Christ, and that wee are perfectly in the fauour of God, and have true right and interest to heaven. We looke into our Euidences for our Lands, and make all furefor them, much more should we make fure for our estate in grace, and interest in heaven: weehad neede of this comfort alwayes, specially in time of temptation, and at the houre of our death; and therefore let vsget it before we are ficke, it will be too late to get it then : many put it offto the last gaspe, like the five toolish Virgins, that slipt the opportunity of getting Oyle into their Lampes, till it was too late; and therefore let vs labour for it in time. If wee once get this confident perswasion of Gods love in Christ lesus, wpon tinere good

Vfe.3.

good grounds, weethall never wholly lose it, Ir may be quelledand loft in fenfe, in thy extremity, butit shall never dye in vs, but it shall comfort our hearts when wee have not the fenfe of it.

th

Ed

dy

20

cre

m

17

W

th

of

fig

t b

fo

B

is

to

m

of

th

ń

this affirance

: 34

But how shall wee get it, may some say ! I answer, first by prayer, If wee aske we shall have ; so did the A. may be gotten. bofflee Lake 17.5 they prayed, Land increase our faith: and fo did Danid, Pfal. 35.3. Say unto my fonte, then art my faluction. Secondly, we must get it by hearing and obeying the Word of God. I. John 5.12. Thefe things bane I written wate you that beleene in the name of the Somne of God, that yee may know that yee have eternall life, and that yee may believe in the name of that Sonne of God. Labour to heare the Word, and to know it, and to obey it, and then wee shall know that we have eternall life; it was written for that very end and purpole, lobs 14.21. Thirdly, by the vie of the Sacraments, they are Seales to confirme this vnto vs : Wee have heard of the inward Seale, Gods Spirit; thefe are outward Scales, RomiAir 1. After becreectued the fignes Cincumcifion, as the Scale of the righteonfueffe of faith, &c. By the vie of the Sacraments wee come to have this confident perswalion. In Baptisme the Minister faith, I bastize theo in the mame of the Pather Or Some fay, where is it faid in particular that for them halt bee faued : Yes, in Baptifmethe Minister faithto me and to thee in particular, I Baptize thee, and God faith I receive thee: So the Sacrament of the Lords Suppen that is a Seale tows; and how? why God hath agaexed irto his Word as a feale to our foules of the forgivenesse of our sinnes, and if we come with beletming hearts whro it, then were eate Christs body, and drinke his bloud, and fo shall not dye eternally, And boog there

tit

rts

er,

A-

th:

ert

nd

gs be

ill

of

nd

i.

ſċ,

S

ic

t-

of

there is also the particular application of the Minister. Este then, and drinke then in remembrance that his body was broken for thee, and his bloud fhed for thee and fo by this meanes this confident perswafion is increafed invs. Fourthly, another meanes is this, make much of the motions of Gods Spirit, griene not the holy Spirit, whereby yee are fealed, Eph. 4.30 The Spirit workes this confident perswasion in vs ; if wee grieue this Spirit he will goe away, and withdraw the fense of this perswafion; if wee have but a little fruits of the Spirit, alittle faith, &c. let vs make much of it, and God will give vs more, as Christ faid to Nathawael, John 1.60. Because I faid unto thee, I fam thee under the figge-tree, beleenest thou? Thou balt fee greater things than thefe: So God faith to every poore beleeving foule; I give ther but a glimpfe of afforance non but thou Shalt fee greater things than thefe, Fiftly, another means is to walke vprightly, and conftantly before God, Gen. 17:1,2. If wee walke vprightly before God, hee will be our God all-fufficient. Sixtly, another means to get this assurance, is a serious medication on the promifes of God, and an humble and found application of them to thy felfe, Heb. 10.22,23, they fhall fland though our faith be weake; if we have our eyes furely fixron them, it will comfore vs in all troubles. Pfal. 119.50.Dania professeth that Gods promise was his comfort introuble, and that it did quicken him. Senembly, let vs observe faithfully the dayly experiments of Godstruth on others, specially on thy felfe, and that will helpe vs greatly herein. Indges 13.22. 23. Manoab faid to his wife, wee fall furely de because we have feene God; but his wife faid, If ohe Lord will kill va becomed not bine received amoute offering, and a ceiuc eurus

4.

50.

6.

7.

burnt offering at our bands, neyther would be bane foemed us all these things, Orc. She observed and builded vpon Gods former mercies, and that workes a confident perswafion in her for the time to come. So if we haue got some perswasion of the love of God, though afterward we lose the sense of it, yet let vs fay to our foules, Surely God would neuer have done all this for mee, he would never have shewed me the way of Religion, & wrought fome good perswasion in me of his loue toward me, if euer he had purposed to destroy me.Laftly, let vs try, & find, and labour to bee well acquainted with our vnion which we have with Christ for that will be an excellent means to worke this confident perswasion in vs; therein is thy fulnesse of grace, and fo the fulneffe of thy affurance. 2. Cor. 13.5. Proone your selnes whether you are in the faith, oc. The Apostle would have vs to attaine to this certainety of perswasion; and how : why faith he, Prone your selnes, try your felues: of what ? whether Christ be in you: Whether hee line in you by his grace, and by his Spirit, whether by his death he mortific your fins, and by his refurrection quicken you vp to newnesse of life; if he doe, then we may be fully affored that wee shall never be cast off. The bused aw it was always of the rap dyuont

This point we must bring our selves to, for this will bring comfort to vs in our sinnes, in our sickenesse, in our semptations; in all these if we looketo our vnion which we have with Christ, weemay have comforts God hath knit mee to himselfe in Jesus Christ, and therefore I know, that all these stormes shallend, and turne to my good. And so in the want of any grace, this is our comfort, that we are knit ynto Christ, and all sufficiency is in him, and of his stunesse we shall re-

\$40 FEB 12

ceiue

ceine grace for grace, therefore let vs labour to be well acquainted with this grace, this word now delinered visto vs. we know not what tryals God hathin flore for vs. and therefore let vs labour by all these meanes for this consident perswasion of Gods loue to vs. God gues vs. his Sacrament to assure vs. of it, and would have vs be perswased that he loues vs., and though we cannot attaine to this perswasion in that strength that we should, why yet God is not captious, hee will take all things are he best, walke before him and be uptight, and he will be our God all sufficient more as a same and he will be our God all sufficient more as a same and he will be our God all sufficient more as a same and he was a same and he wa

76

ur

30

c-

y

c.

0-

5.

10

of

s,

is

er

1

n

n

t:

d

00

The seventh SERMON, vpon Rom. 8. the two last verses.

nor lam perfenaded, (or l'am fure) that neither death, nor life, nor Langels, Ge. con con le l'en 100 per

N handling of these words; as you may romem. ber, wee proceeded as God enabled vs in this prefent fernice, to reduce the whole Summe of thefe two verses to these seuen heads: First, that there is a communion betwixt God and the faithfull of othe word feparation doth presuppose: Recordly, we shewed the Bond of this communion the love of God: thirdly, wee thewed the groundbook of this communion, and of the Bond of it and that is lefus Christ: fourthly we showed the neare relation that there is betwist Christ and those that beleeve in him, Heeis our Lord, faith the Apostle : fifthly, wee shewed the certainty of the flate of the faithfull in it felfe, that never anything should feparate them from the love of God. The fire point (which wee handled the laft time) was Wom the

the certainetic of it in our owne hearts, The fenenth and laft point which now weeder come to, is That the Apostle beares vp himselfe boldly vpon this affirance, against all dangers and troubles that energid or could befall him! And this is the maine reach of the Apollies whole discourse; propounded hereby way of reason, For ham fure, Asifhe should fay, I may boldly and fately infult ouerall those dans gers mentioned in the 35. verfe : But why Paulan shoulfo bolde For I am fare Tfaith hee) that not onely those dangers here spoken of, shall even fe parate mee from the low of God pho, nor greater than they, nor the instruments of them, nor Abettors, nor Authors of them shall ever docit; Beit life, bet it death, bee it Angels, or Principalities, or Powers, es. Not any of all these shall bee euer able to separare me from the love of God : To farre off is it, that Tribulations, or Persecutions, &c. shall separate me, that none of thefe that are greater shall ever doe it. This is the infl connexion of thefe verfes with the former, and in this confifts the full weight and power of the Apollies Reafonn? : the set application consilver own

inlow concerning this seuenth and last point, where are two things to be considered: First, were are here to consider of the dangers that the children of Godare subject with a Secondly, of the support and comfort they have against these dangers; And both these we are to consider of (God willing) first in general, then

in particular, dai ausoled that Rodo has the burning

result, that Gods children are subject to ; and then we will come to the support they have in them. For, first wee must know what the dangers are, before weed have

94

ne

ut

Be

cid

ld

n.

m

Ot

è

5,

ee

4.

12-

ri.

rat

re

to

re

ort

60

cn

e-

nc rA

99199

Bell like

tions far I

Aces Total

know the hipportand helpe we have in them . We must first know the discase before wee can know the remedy and concerning the dangers in generall take notice of thefe foure things : First, the variety of them, they are not one bur many, of divers kindes, forme dangers of life, fome of death a dangers wrought by divers meanes and inftruments, fome by Angels, fome by Principalities and Powers; dangers at diuers times, fome prefent, lome to come, dangers from divers places, fome from the beight above, fome from the depah beneath ; here is the variety of them : for the Apostle speakes not idlely in any of these words needed or it let of sole or a com

Secondly, wee must take notice of the compleatnelle and fulnelle of thele dangers , they are not onely many and divers, but even all the dangers that may bee , for here is a sufficient and perfect reckoning vp of all lors of dangers to the full; there is not one danger that can euer bee named or imagined, but it may fiely bee reduced to one of thele heads that the Apostle here names, either to life, or to death, or to Angels, &c. And that the Apollie may bee fure to comprehend all dangers, hee doth not onely name actuall dangers, fuch as doe ordinarily befall vs both in life and death, but possible dangers, to come as well as prefent, nay fuch dangers as in our ordinary apprehension are impossible; from good Angels, which is hard to bee conceived how that may be.

Thirdly, wee are so confider the croffenelle and thwarmefle of these dangers, propounded here in oppolition one to another, and also in opposition each Of them to our owne state and minde; the Apostle makes

makes our cafe herein to be like vnto Indahi, 1/4.9.21 Manaffes against Ephraim & Ephraimagainst Manaffes and both of them against tudah : So iviswith Gods chil dren in their tryals, here is Death opposed to tife, and in opposed to Death, and both opposite to Gods children's to here is good smoets opposed sousas, and bad Angels opposed to good shings prefere apposed to things to come and things to come opposed to shings me. fent bright apported to depth, and depth to beight and Gods children fubiect to all thefe: And this is the fine of our Croffes, that we are thus croffed, and thwarted in our affliction, as when we be pinched with paine on the right hand, we turne to the left to finde eafer and prefently on the left hand wee are pinched as much as before on the right; yet fuch is the prefent portion of Gods children. The fourth and last point is, that the Apostic propounds thele dangers to himselfe. and to the faithfull, not as feares or shadowes, or imaginations 't fight het ar one that beateth the agre, faith the Apolitic) but as true and reall dangers, fuch as hee doth acknowledge himfelfe and all the faithful exposed vnto, and lookes to bee encountred first or last with such heel fure to comprehend all dangers, spooming all his

Dollrine.

The Doctrine that flower naturally from this Scripture thus opened is this: That Gods children must make their account, and feedowne their rest vpon it, that they shall be assaulted here in this world, with all tryals, and dangers, and distresses, that ever possibly can be fall them. This doctrine is easie enough to be vaderstood, (for Gods children see the truth of it daily in others, and feele in their owne selves) but it bardly digested: It is a hard saying, who can be are it? Therefore that we may the better brooke it, leaves the

Foure preparations for the brooking of afflictions.

ceine

di

chi

in:

OH

C

cor

eha

tha

file

Go

arc

oft

mo

Pro the

Wa

and

W

and

that

det

Go

mig

ceineit upon these preparations stirth, we canust not thinke that all these dangers shall be liesped upon energy one of Gods children in severall, but shey shall be distributed and parted amongst them all in common. All the afflictions of the faithfull are but one cupy and that Christ cals his. Cup, Matth. 20, 23. Tees ball drinke indeede of my Cap. It is Christs Cupy and all the faithfull must drinke of it; Tees ball drinke; saith our Sauiour. Every one must have his share; saith our Sauiour. Every one must drinke it all up. Now because none of vs knowes, whether he shall drinke of the top of this Cup, or of the middle, or of the bottome, till his turne come, therefore every one of vs must arme himselfer to drinke of any part of it, every one is to make account that he is lyable to every affiction.

d

N

è.

No.

d

25

e

1-

b

戸北 明出

ly ecit a file

HC

The fecond preparation is this, we must not thinke that thefe afflictions shall befall all Gods children alike; No, forde muft drinke deeper of it than others . God hach fome vaderlings among ft his children that are weakein faith, and young in grace, and they must haue a fmaller measure of this Cup, an easier portion of the fetryals: Againe, God hath some Standards amongst his children, that are strong in faith armour of proofe; throughly feeled and flablished in grace; and they shall have a greater portion of this Oup . Such was 106 in his time; and fuch were Daleta and Jeremy. and Paul in their times. God raifethup many of thefe Worthies in every time, and makes them vndergoe and overcome a world of afflictions, to shame them that are fearefull, and faint-hearted, and will not vndergoe any affiction, and to beard all the enemies of God, beethey men or dinels, and to magnific the almighty power of aftrong God in a weake man: Our heauenly Q 3

heavenly Father is most wife and mercifullin measing out his afflictions to vs; the strongest shall be sure to have as many ascuer he can beare, (God gives him not his strength in vaine) and the weakest shall be sure to have no more than hee can beare; God cannot, nor will not, cast away any of his children by their afflictions, how weak some they be

fo

A

fai

300 270

dre

28

Au

act

any

afte

77.2

Men

waj

wel

bue

ech

MAR

huc

hum

cafe,

Wan

ND C

005

14. 7

ticul

And

dome

ciful

The third preparation is, that the fel affictions the doe befall vs. shall not be powred vponys all at once less they ouerwhelme vs. and carry wasway as a which winde into extastes and outrages, and despaire, but they are tendred vnto vs by little & little, by degree, now one, and then another, as we shall be best able with comfort to beare them. The Lord when he lays affiction vpon vs. here gines we certain resplies and breathing spaces betwint our affictions, else the spin of man would faile beforehim and in these breathing times, we recour our spirits. Were behold and confiden the mercy and goodnesse of God, in presenting and delinering vs from our great afficients, and we get new hearts and courage to beare fresh assaults and stickions.

preparation, that in all our afflictions, wee shall have many comforts and helpes proportionably supplyed by God, whereby we shall be enabled both to vide goe them, and to our come them. Pfal, 94:19. The malitizade of my shoughts or servenes in my heart, the comforts have reigned my said. Wee have sorrowes wee have a multitude of sorrowes, yea but wee have multitude of comforts too if Yea, and these forrowes and comforts are so graciously tempered by the me

headealy

Ús.

ine

aim

lute nor

that need to the said of the s

ahis

SIA

VCS:

alea. Sass Sass

cifull hand of God, that cuen in the multitude of our forremos shipmersies, ob Band, have raiogerd our faulers And in suces polygothe Apostle faith, that God is faithfull, and will not fuffer vy to ber subject about our power, but will gine an iffue with the sempeation. There are two things which God promifeth to all his chifdren in all their afflictions: First, a fairetryall, andthen agoodiffue. What can wedefire any more: Yes, we full band more, wee shall have increase of righteons the guier fraite of wight confueffer Would wee have any more eyee shall have morey skith God & Asthey bring you increase of grace, forthey don of glerichere. after they shall be recompenced with everlasting ele-17.2 Com a 17. Ourlight afflictions, which are bit for a moment peofeth untows a fargamore excellent and eterniell meight of Glary. By thele preparations I hope we are well prepared inbtonely to hearcand to understand, butalford broke and digeft this Docttine. 19 mil box

Now we come to the proofes. Math. 16:24 If alm men will follow me, les him fer fake bimfelfe, and take up his croff and followine : If we will follow Christ, we must bid farewell to our owne wils and to our owne tale, and to the fweete times that are past ton the outwandman, we must derry our felues, and we must take To Christs Crosses What Grosse Whis a daily Grosse, Lake 9.23. a continual! fuccession of tryals and afflicts ons, that wee are daily exercised withall : And in Lake 14 verle 26. our Saujour enlargeth it with many particulars, If my man come so men, and beso not bis fas ber, and mather, and wife, and shildren; and brethnen; and liters see and his some life all a be carnes be my Difeiple. Here are croffes of all forts, and this we must make acdome COURT

6

P

court of before hand : for fo our Sautous in Lake 14. 28 doch fer in our by an excellence xample of him that buildesh a Tower, which of year minding to build a Ten. ensisted nee downe first and councers the cost? As if he should say, Your faring faith and religion will cost you deares in will colle you many afflictions and croffesof all forts: and therefore you must make your account fo before hand, for it will furely come voon you, And markethew our Sautour hampers we by the diners in ner of his speceti, and puts vs by all our shiftse in Mu. them her peakes if by way of exhortation, If am min will fallow me) ter him refeturely take op bis Croffe, du In Lake he fpeaks ir byway of commination If my mai comesome, and besenot fasher and mother, becannoth my Disciple And he puts vs precifely vponthis chaile, Eitheryou must resolucto forlake your religion, and stand our in opposition against Christ, or else you must refolite to forfake your felices, and all that you have, and fuffer, and fine in expectation of loppo ficion from all the world, to for fake all the world and live in opposition to that All T4.23. Paul and Bernabas confe med the hears of the Difesples, exharing them to contimuein the faith, affirhing that we must through many if flictions enter into the Ringdome of God. The people had received the faith before, and they dome to confinit them in it; and how doethey confirme them in it? By affirming that through many affictions we much that into the Kingdome of God. There are two things in the speech that directly answer to two points in this our Doctrine . First, that the faithfull shall be alfaulted with a fill dions wear with many affiliant they malty recountry is this reporterior, is is their industries and the state of t count dome 14.

that

en.

YOU

CSO

DUNC

And

Marie Marie

oife, and mult mult rom opwir-

pafhad renc

this in the interior

rea ous

dome of God ; for forthe fpeech intends ; Through many afficions wer must enteninto the kingdome of God Secondly that this perswafion is a special means roconfirmetheir hearts, and to make them to continue in the faith and therefore they must make account of in before hand, that fo it must be. Wee have an example of this in all Gods children that are registered in Gods book, and as they were more excellent in grace, forher were more eminent in afflictions : fee it in the old and in the New Testament In the Old Testa ment, Pfal 44.22; Surely, for thy fake are wer flaine continually, and are accounted as sheepe for the Saughter: that is the effare of the Church in the Old Toftament. And fo in the New Testament, Rom. 8.36, For thy fake are we killed all the day long, we are counted as Speepe for the flaubter there is the flate of the New Teftament: " See how elegantly the holy Ghoft in the mouth of the Propher in the Old Testament and in themouth of the Apostle in the New, doth chaine both Churches in the same bond and condition of afflictions. The Prophet faith in the person of the former Church, forthy fake are wee flaine all the day long, deandthe Apostle in the person of the later Church, reminesitasarruth, forthy fake toe. No difference in their words, nor no difference in their portion of afflictions: And therefore when we creade it in the Old Tellsment, know that this was the portion of Gods Oburch and Children from the worlds beginning & when you read it in the New Testament, know that this shall be the portion of all Gods Children to the worlds end Weemay fee this in the cloud of witnestes, Heb. ricas tragge The Church in the Old Teftament, what was their portion : They were racht, and would but

would not be delinered they knew it was their portion Others were tried by mockings and fourgings, by bonds and imprisonment, they were flowed hewen afunder, flain with the foord or, What can be imagined that is not here to bee vader flood ! Looke to answer this in the words of the Apolile in the New Testament, and fee how the efface of the Church is vnderthat, 1. Cor. 4.9. For Ithinke (faith hee) the Lord hath fet forth vs. the last spostles; as men appointed to death, for me are made agazing to the world to Angels and to men. The Apostle makes it his owne cafe, 2. Coris. 11.23: to 27. Hee was in labours abundants; in fripes above meafure, in prifor plenseonly in death ofsen And fo in 2 Con. 4.8.8 2. Con. 6.4. to the ro. And fo we fee the point proued by Scripture. me either ell eite for town, we precenteen

-Reafons.

The reasons to proue ware these; First, our former finnes deferre it hould be for Lam 3:39 Why is the liwing man for onfull? Man fufferest for bis finnes. The Lord himfelfe makes the queltion there, and the Lord himselfe answers it. Will you know a true cause, why the living man is forrowfull? his finnes are the canfe of it, our finnes have pluckt all the world about our eares, by our finnes we incenfe God against vs, by our finnes wee have incensed all the creatures against vs; how can we chuse but have many afflictions on every fide ! Many men in the world cry out of the multimde and greatnesse of their afflictions, but let vis learne a better leffon : when wee are in diffresse, let's cry out of the greatnesse and multitude of our sinnes, that deferue, and have brought these heavie and manifold afficions vpon vs; and yet wee must not think that every particular affliction is answerable to every paricular finne, but there is a generall reference in all, popul

0 :

as

in

Ot

he

èe

9.

le

C

d

and this vie wee are to make of them, pray that they may not be laid vpon vs in way of punishment for reuenge, but for chastilement, in judgement, not in wrath.

The second reason: Our continual corruptions Reason, 2. are the cause of it; our hearts are full of corruption, and therefore our lines are full of affictions: If a man be wildeand varuly, he must be ekept up as it were in a prison, to keepe him in order; Our affictions are as a ward or a prison to us, to keepe us that were breake not forth into sinne. Isb 7. 12. Then keepest me in ward. Isb had an varuly heart, and therfore God kept him in ward, or prison, that he should not breake our into sin with the world. Paul was a deare childe of God, yet he had an varuly heart, ready to be lifted up through the aboundance of Reuelations, and therefore a messenger of Sathan was sent to busset him, that so hee might not be lift up about measure, 2. Cor. 12.7.

Thirdly, our present state and condition exposeth Reasons. ws to these multitude of troubles, 10h-16.33. In the world you shall have affections; What is our present state in this world? Is it not a pilgrimage? and do not pilgrimes and strangers finde all hard measure in their travailes? Is it not a warfare? and doe not Souldiers endure all dangers, and all manner of hardnesse in the sield? A great many of our Brethren at this day can witnesse it by wofull experience: Is not our present state our seede-time? and doe not Seedes-men or Husband-men endure many stormes, windes and tempests, and many a hard brunt before the haruest come? So must we sow here in teares, that we may reape in soy,

Pountily, Sathan our enemy he labours it, and pro- Reafon.4.

from

takes

him f

hung

it, the

and v wee !

confi

2.Cor

meal of de

lel wes God

neffe

Bichi

ofth in: C

repro

our (the r

bath

the V

now

they

fon-

telli

it is

life

· asth

yea.

take

Rian

TI

cares in Reason of The Dinellfool vast fome of you into prifer : men doe it iyen buithe Dinell he procures in Lak (22.41. Our Saniour faithte Peter, Simon, Simon Sathan bath defired to winnow you, Oc. His fingers inch at Godschildren, to bee molefting them; and hee is malicious, and his malice is neuer at an end: When hehad got a commission against tob, to afflict him in his Carrell, Sergants, and Children, this would not ferue histurne, but he fuesto hauca new Commiffion to afflict his Body too, lab. 2.4, 5. His malice is vnfariable and without end; he will furely bring voon vs all the euils he can, and hee can doe much where God gives way to him (elfe he can do nothing) and hence it is that we meete with fo many tryals. blowed the

Reafon.5 ..

Laffly God gines way to Sathans malice, and that as for many full causes best knowne to himselfe; so forthefe Reafons knowne to vs. First, to trye vs : not to fee what is in vs. for that hee knowes well enough. but fo to try vs as that he pungo the droffe out offvs: therefore it is called a winnowing, Luke, 22.3 1, and fiery tryall, 1. Per. 4.1 2. Secondly to humble vs ; nothing annoyes a childe of God more than a proud heart, and nothing pulls it downe and humbles it more erhan affliction leb 32.14,16,17. God fpeakes once or twice and one feeth is not, then hee openeth the cares of mun bytheir cornections which bee hath fealed that hee might whate the prideof man. Thirdly, todraw vs neere and close to himselfe. It is with yeas it is with little children, that when they are in the field with their father, they runneabroad from him in the graffe darelefly, but when they feda Dogge or a Snake comming towards them, presently they run to their father and on for helper So we immeen in the world Braggling CUTCS ftom n,

it.

×,

ch

is

n

n

r

from our Pather, and when some assistion or other takes hold on vs, we runne to our Bather, and ere to him for helpe, as the prodigal childe did when he was hunger bitten, Lake 15. Fourthly, God giues way to it, that so we may magnifie his mercy, truth, power, and wiledome, in preserving and delivering vs. When wee have beene in affliction many yeares, yet are not consumed, this will make vs prayse and glorifie God, a. Cor. 1.8, 9. we were pressed (saith the Apostle) out of measure, passing strength, yea, mebreceined the sentence of death in our selves, because the should not trust in our selves, but in God that raiseth the dead; and therefore God suffers vs to bee thus assisted, that so his goodnesse might bee magnified in raising vs from these af-sictions.

The first Vie is for matter of reproofe, and that both of those that are without, as also of those that are within : of carnall men, and of profestors. First, it is for reproofe of carnall men, & first of some that reproach our Christian state and profession, and beand it with the marke of ease and idlenesse. To rest wpon the Sabbath, and to goe to Church, and to fir still and heare the Word, and receive the Sacraments, and to favi over now and then a few prayers othis is ancesticlife, fay they, and an idle profession. First, I answer to the perfon Thou prophane worldling that faith thus let me tell thee, if the Christian life becifo chicas thou faith, it is themore frame for theel than wilt not leadethis life; it is the onely way to haven, and if it bee fo cafie asthou wouldfrmake it to be, what a horrible flame year what a foolishnesse is it for thee, that thou wile take agreat deale more paines to goe to hell, than their mightchake and good heaven & block of this to the Christian

Ffe.I.

in thine ownellinguage, that wilt make it to be so easie But secondly, I answer to the matter, and I say, that a Christian life rightly managed, is a most hardand laborions life whited to all reproaches croffes tryak loffes, perfecurions, wounds of conscience, and breakings of the heart, fightings, spoylings, subject to the malice of men, and to the rage of the divell, subject to killings of all fores; and that which is most redious and irkefome of all other, subject to a continual combate betwixt the felhand the Spirit in our owne bosoms. These and all other dangers and tryals, a Christian life and flare is subject vnto; I say, a Christian lifeis Subject to all these, but not so as to bee ouercomeby them, but as alwayes exercised with them, so as we must wrastle and struggle with them all the dayes of our lines, & that vpon the very hazzard of our foules: if this bean easie life, there is none hard vnder the Sunne: Itistrue, it is an easte and comfortable life in spirituali fease, but a carnall man cannot reach vino this: Customein afflictions makes it easie, the promiles of God makes it easie, the fellowship of Christin our afflictions makes it easie, the consolations of the Spirit, and the hope of the reward of glory, thek things make a Christian life case and comfortable to vs in regard of the inward man; the regenerate par delights in nothing more, than in mortifying andendifying this body of finne, which is notably effected by thefe afflictions. Honce it is, that it is cafe and comfortable to the spiritual man, because heefinds his adversary the fieth, weaker than it was; that beginnesto dye. For our corruptions are killed byatdictions, being fancified to the hearts of Gods shill dren; yetftill I maintaine it against this scandall, that

oft and S out, thei and

Chi

the ly,f they thus VS W Aid but

> dret mo are 1061 circ

Dat lasti fure han

thei was tion hee

73. An tco

and 26 3 nac

Christian

eafie

that

dand

yals,

brea-

Othe

Ato

sand

bate

mes.

(ian

ifeis

e by

Wee

esof

iles:

the

ina

rnto

omi-

Ain

che

nefe

e to

part

CER-

red

200

be-

af-

il.

12

an

Christian life rightly managed, in it selfe, in regard of the outward state of it in this world, is most hard and laborious.

Secondly, it is for reproofe of others that are without that judge hardly of Godschildren, because of their affliction : If they fee a Profesior much afflicted and troubled, either outwardly, or inwardly, or both. they are ready to passe hard censures on them; Surely fay they, what focuer thefe men pretend to be, yet they are but groffe hypocrites, and notorious finners. thus they adde affliction to the afflicted : God afflicts vs with his heavy chastifements, and the world afflicts vs more with their bitter and heavy censures : but if this doctrine be true, as it is, that all Gods children are subject to all afflictions, then furely wee have more reason to judge more favourably of them that are afflicted most, than of them that are afflicted least: leb was thus cenfured by his friends, but it was their cirour, as God himselfe shewes, lob 42.7. And so was Danid by his enemies, but it was their malice, Pfalat. 8. Amischife is light upon him (fay they) andhe that beth, fall no more rife: Thus did the Barbarians cenfure of Paul because of the Viperothat hung on his hand, that he was a murtherer, Ad. 28 4 but this was their fauageneffe. David himfelfe confesseth that hee was neere entothis point; to condomne the general tion of the Righteous because of their afficions; but hee confesseshit was his folly and his ignorance, Pful 73.12 to the 22, and that hee was as a bealt herein And furely to condemne the generation of the Rightrous fortheir afflictions, is a foolish and an ignorant, and beaftly confure. I fay beaftly, as he faith, because as a beatth lend onchy by prefere feath, and not by vathat derstanding

that

the

ction

Cay!

3.1

his

fore

neth

FEER

75,4

Nu

wif

bine

difa

hear

euil

the

1

teac

oft

of o

and

for

felu

do

doc

derstanding is so these victoritable consurers are carried away onely with the present sense of our afflictions,
not vinderstanding nor considering, that all kindes of
afflictions and tryals are the portion of Gods children
here in this life in the f.3.3,4.0 The Apostle is very
carefull to preuent the flander of the Crosse. It is not
no be denyed, bur that Gods children are sinners, but
yet they are not notorious sinners, or is they beein
some particular kinder if thou know it, then certainly
thou mais bee bold to suspect that such Judgement
were for such sinners, but if thou know not their sinne,
pronounce not of their estate? this supposing, though
it be thought, is sinne, Luki i 3.2,3.0 come available.

Secondly, this ferues for reproofe of those that me within of nice and dainetic profesfors: they will hearethe Word and pray, and beleeue, and doe many good things, and delight in the feruice of God bu when they must come to endure, as Christians, many and heavy temptations and tryals, they are at a fland, this is harfh and hard to them, they cannot endured forme of them are ready to fall away, others grudge and murmure at their hard portion. Bur, hall me think to receive good at Gods hand, and not enill? It was the words of a wife manin his fore affliction, to a wicked womanthatnetter knew what affliction meant; and shall any of vs thinke to receive the comforts was firece of Christianity, and not endure the crosses and fower of it . The hard-hearted lewes would have be leeued in Christ, if they could have separated him from the croffe, Come downe from the Croffe lay they and mowill beleeve in thee: Burthouthat arta profesed Christian must learne to embrace Christ with the croffes thou must as willingly embrace all afflictions derstanding

DOS.

sof

ren

cry

Dot

ber

ein

nly

ats

ne,

ire

will

but

any

nd.

eid dge

ink

the ked and

and and be-

him

cy)

the

ons tal

thataccompany a Christian life, as Christ himselfe. the Author of thy faluation : But here fome will plead their priniledges, that they are exempted from this hard portion, forthey are as loth to come vnderaffictionas thechilde is to come vnder the rod; First fav they, Godlenesvs, therefore he will not afflict vs. I fay he loues thee, and therfore he will afflict thee, Res. 2.19. A meny at lone (faith God) I rebuke and cha Ben, Againe, they fay, God is our Furber, and we are his children, therefore he wil not correctivs: Nay therefore hee will correct vs, Heb. 12.6. Whom the Lard lanethinshafteneth, and feonryeth enery Somne that hee receives. Againe fay they, Christ hath suffered all for vs. and therefore we must not fuffer any fuch things: Nay therefore we must suffer, Mat. 16.24 If any man will follow Christ, be must take up his Crosse and follow him and valeffe wee doe thus, we cannot bee Christs disciples, tobar 15.20. It is true, that these are sweet and beauenly printledges, and fuch as exempt vs from the euilhofall afflictions, but not from any one kinde of them.

The Second Vie is for Exhortation, and first, to teach enery man to make account of afflictions, and to looke for them continually: Make account as duely of thy portion in the Cup of affiliations, as of any part of thy daily bread which thou thiseft ypon; when wee are in health and prosperity, let vs looke for sicknesse and adversey: But will some say, What, shall I looke for these before-handy this is to vexe and trouble our felues withous needs for if the diffreffes we looke for do not come, then we crouble outfelnes in vaingif they doe come, then they bring harme and trouble enough with them. Why should wee for row before hand ? I answer,

fo

fh

th

fo

a

lif

Gr

ig

th

de

b

th

ai

iis

git

00

ph

ciá

260

101

Do

answer, yet we must looke for them before hands for if me doe forthen if they doe not come fas happele thy godly feare hath preuented them & we have cause to bleffe God for it: if they do come, then if we have made account of them before, the fmart of them will be much easier vnto vs: temptations, and troubles, and loffes, when they come vnawares, they doe commonly lye very hard and heavy vpon vs; but when wee have made account of them before hand, they are much lighter to vs. I will not deny but that wee mult vie all possible meanes to anoid afflictions, wee mul pray against them, and preuent them what we can as our Sauiour prayed, If it bee possible, let this cup paffe from me, Luke 22. yet we must make account of them before-hand. Thefe times wee live in are such ascall vpon vsto looke for afflictions, they are the last days of the world, and they are the worst and most dange rous times, present troubles and miseries, and immis nent dangers and feares, there were new more. The Lord is abroad in Judgement, and carries his cup in his hand the Germans drinke of it first, the French some after, the Poloniams foone after them; and have northe English inft cause to seare, that wee shall pledgethem, and thaterelong, weeknow not how foone? Secondly, againe this teacheth we not onely to account of al-Aictions before-hand, but also to prepare for them, and to furnish our selves accordingly : there is much good to be had by them, and therefore we are to prepare for them; and therfore doth God warn vs of dangers before-hand, that we might be armed to bear them when they do come. And that we may prepare for them, we mult labour for thefe things; First, we must labour to get a refolution in vs to beare them and to flanditout

Things to bee laboured for that we bears afflictions.

aniwer,

for

cly

iule

auc

Will

and

on-

Mcc

are

uft

Aur

25

effe

cm

all

yes ge-

he

his

ne

he

m,

d-

af-

nd

od

or

K-

en

MÉ

to

te

to the death, wee must resolue with the Apostle, Ad. 21:13; not onely to fuffer, but to'dye with Christy Secondly, wee must season our hearts with the comfors of Gods promifes before hand, to countervaile our afflictions when they come; as that hee will never faile vs nor forfake vs, that he loues vs, & that the iffue shall be good. Thirdly, esteeme basely and vilely of thy felfe, deny thy felfe, and fo take vpthy Croffe and follow Christ, Mansh. 16.24. If we be choise and leas ning to our felues wee will never endure the Croffe: compare Matth. 16.20. with Philis.7. And fourthly wee must laboured bee well acquainted with the death of Christ , this is armour of proofe against all affictions, to know lefus Christ and him erneified. by fentible experience in our felucs: If I finde the life of GodsSpiritin me, applying the death of Christ to mee; and thereby fabduing and crucifying my finnes oif we can finde this, wee thall beciwell armed against all afficions will Wee come here to receive the Lords Supper in remembrance of Ohrifts death. then let vs delire to bee made conformable to his death; and then afflictions will bee sweete voro vs. Agained les vs labour for the affurance of Gods loue and fauour, for that is it that makes the Apostle this boldly to beare up him felfe against all afflic of vs have finned, Christ onely excepted buenois i The last VIe teacheth vs Pacifications even mour greatest distresses seeve fit down & lay this is my portis on & therefore will I bear it. Many are ready to complain & cry our, & to fay when they are afficied, efpe cially when Gods hand lies hearly open them On my affliction is great and fleaning to any a steis hot like was to other mensy no man is fo handly handled as Tany de kaowch S 2 the

3,

3.

4.

. .

5.

rfe.3.

kno

left.

terl

TOW

may

hatl

for

VP.

bod

beâ

fell

dre

als,

for

life

tat

96

Off:

of

23

hay

fer

ly !

afte

of

10

Ve

'ay

20

12

. 3

the Church Long 1:12. but this is the frowardnesses our corrupt hearts. What locucrat is it is thy portion. therefore bee pacified and contented ; It is no other wife wich thee than it is with all Gods children; ene ry one hath his portion of them, averta. Trian Arangething, & Pet. 5.9. It is the fame afflictions that are accomplished in our Brethren, L.Car. 10.14. W temptation deth befall we, but fuch in appertuine to many and therefore let vs becontentand pacific our felues looke not fo much on thy afflictions, but looke ve to God It is his Ordinance that every one of vs fhould beare his portion of affliction; what focuer then doff endure, it is but thy portion, thy draught : Shall and drinke of the Cup which my Eather gives meet o drinke oft faith our Saulour, tob. 18.11. This is it our Sanlow comforts himfelfe and his Disciples withall and let this comfort thee: It is thy Fathers Cup, and therfore thou muft drinke of it. And fecondly, let vs looke vp on others of Gods children y forme of them are equal with thee in afflictions, others come thort, but many goe beyond thee, and thy afflictions are but little to some of theirs, and those that are at more case now. may be in great diffreffes hereafter; and wilt northon best concent to beare that which all Gods children beare, and much beare more or leffe, finit or left: All of vs have finned, Christ onely excepted; bus none are exempted from the red not Christ himfelf, Andis it not a fweet thing for thee to be ranged with Christ, and with thy brethren the children of God? Is it not a comforto thee to dye with thy Captaine Christ, and with thy fellow Souldiers the children of God, Do self Real and others therefore when thou fail thyacafe is wother thattany others, thou speakeft thou knowek

のがない

10-

¥

d

re

0

å

.

knowest not what; thou knowest, what thy selfe feeleft, but norwhat another man feeles ; thine are greater happely thankhy brothers to day happely to morrow his will bee greater than thine; a little affiction may be greater to him, than a greater to thee; he that hath least; hath as much for his strength as thou hast for thine, Thou must fuffer afflictions, therefore ke ve thine owne Croffe, fuffer thine owne willicians. beare thine own burchen, that is thy portion thou are appointed and called vator The tier a buth appointed there by a Time 3, and therefore wee hand willing ly bearethem, in obedience to Gods ordinance, in our fellowship with Christ, and all the rest of Gods childrengand then God that hath brought vs hard the tryals, will firely bring vs through them all with comfort, faferie, and deliverance, water most Crowne of life, James 1.12. Bleffeld the want of at ordinal Yens tations for when bee is strucky the fault weether the Crossine of life: Burice thou bee the childe of God, for fillicti onsare commonto all, burche comfort and benefit of them is proper to belease is only? Doft thou fuffer as a Christian e then reloyer in he for then bleffed and happy incruce, it Perinci as to the 16. We'll 3 if We life fer for Chiffs feke, for righteouthefle fake, for a godly life, for obedience to God in evacing the fieth. then bleffed are we, if we thus inthire temperations ; for after we are thus tryed, we shall receive this Crowne his focus is cobe takeness if he froutel fay, Supplifie

part is also that detect on the acceptance thank for should fer should easily as a significant of the short of the land of the significant of the should be
knowest nor what 3 thou knowest, what the felte feelest, but nogetier on M.R. A. feet stage; and Lare great techniopely that his own of the poly to mor-

(OI

in t

the

me

fer

qu

wh

bu

in

un

CC

na

m

21

iñ

di

20

be

in

la

S

por l'em per frances, (or l'em fure) ebat nest ber death,

He feuenth and last head that wee reduced an in this Scripture was a was the comfort and fine THE WORLDOOF that the Apostle hathin the love of God through lefus Chill, against all feares and rerrous whatfiduer. Wherein hobier and two chings: Firstale dangers of Gods children : Secondly, the comfor whereby they are fultained in them: Of both thefel propounded to fpeake first in generall and then in particular, Lbegan with the dangers in generall, & flow-That the dangers which Godsichildren are fub ich yoro are not onely fuch as they are fubicate will the reft of sheworld, buralfo lieb's shey alone are Juhing yord apperfectation for Christs fake, Sec. Non in the next place we arero focike in generall of the comfort which Godschildren are supported withill again hall dangers; and that is, the true and holy affir rance which they bruciof the love of God to them in Christ lesis New this comfort he Apost le dotter tondand firetones herboton adouble fraine; birt by way of hippolyiong Secondly, by way of infuln tion and unimphs First by way of supposition torso his speech is to be taken: as if he should say, Suppose of put the case, that death, or life, or Angels, Ge. should set themselues against vs to ouerthrow vs, yet in the strength of my affurance which I have of the loue of Godin Christ Iesus, am comforted and supported against them all: Secondly, the Apostle speakes by ioni

folt,

נכו ומ

ach.

iced

God

ours the fort

fel

oar-

W-

ub.

ith

àre

1

he

الد

1

n)

A.

O

way of infultation or triumph? for, that the Apost le fo intends it; appeares partly by his manner of speech in the 35. Verse, who shall separate versus if hee spake these things sleighting them, and insulting out them; and more plaintly in the 37. Verse, In all these shings was are more than Conquerours, Oc. and thence hee inferres his protestation, for I am sure that neither death, nor life, or so that hee speakes these words as a Conquerour, by way of triumph so that this comfort which he hath in this assurance, is not a weake comfort but a magnetious strong comfort; such a comfort, that in the strength thereof, he may and doth infult and triumph over all dangers what so were the circumstances considered, the Doctrine ariseth naturally thus, namely,

Let vs propound to one felues what dangers focuer powim. may befall vs. yer norwithflanding the erecand holy affirance that we have of the love of God towards vs in Christ lefus, shall bee able to comfort and support our hearts against them all, even to a holy infultation and triumph ouer them. There are two questions to be confidered of in the practice of the Apostle, and so in this Doctrine: The first question is, Whether it be lawfull, or fit for Gods children to propound feares and dangers to them fe luesin their ownerne ditations? Secondly, how it can frand with diffressed Beleevers? that they should triumph and insulcioner their affliction ons : For the first question, forme willfay Have wee not fenfible feares and dangers enough vpon vs daily; euen as much as we can stand under ; and shall wee increate our buftlien, and propound more and greater feares and dangers to our felues ! I answerp Yes, they may donit; and they ought to docity and it is notifi apprehension creasing,

fua

ter

di

ms

creating, but a lightning of our burthen. If a men have a grim & from adverfary to fight withal is it noe mile dome for that man first to take a view of that adversa ry deto look him in the face, to fee how he can brook him before bee undertake to fight with him & Oh he loued. Gods children have many grim and flemes nomics to fight withall, Perfecution is again & forme aductiony, and all that will line godly in Christ John mult fuffer perfocution. Temperation is agrica & menu therne enemy, and Godschildren multibe tried with hideous and forfull temprations. Death is a grim and fterneenemy, and wo must passe through the terrous and forrows and bars of death to the loves of life Hellis a primand forme enemy, and we must make account to touch at the gates of hell, when wee failer beauen. The Dinollisa grim and Rerne adverfary and Gods children mult fight with Diucle. If we will be the good Souldiers of Jefus, Christ, wer must wrestle and fight, not with fieth and bloud onely, buragainst principalities and powers, such against the Daub himfelfo: And therfore having formany, and fo grim and floring enemies, that woe must fight against, have we not suft capie then to propound such things to our feluesin our meditations, to fee how weeken brooks them, and to hearten our falues against the feart and cuill of them a Yest berein we must observe two canil onsaiWemust not propound to our felues vaine and frino lous meetrus, without realing or ground that were to fight with our owner had ow but ferious thought Egrounded medications of mucdangers; fuch as may or will befall us more or leffe, first or lists Secondly we may propound to our folges any thoughts of inpes tanfines in a defiler, and the leaft thought of creafing, apprehention

wei i i i i

me le

fai ok oe ro-

100 mg 100 mg 110 mg 11

ad urs

6

204

to

nd

ee He

nă că

uri

he had not has appropriate on the

sair lieufon of fire will infect up a Sailan iche fireng and dibile, we need weaks to finishe during the means and dibile, we need weaks to finishe during the feet the get is through procedured present to finish it is finished to be with a contrain illumination of anti-injury, though the with a contrain illumination of the injury through the with a contrain illumination of the with its before we be aware. To their will finish a viewishing to their formation we have a feather will fent a team behind to their formations of the way to be contained to be contained with item, specially meditare not on the insistent of the weaks in their injurial and the contrained with item, specially meditare not on the insistent of the weaks in the injurial and the contrained to t aldel implorenat is exceeding dangerous processing confideration timeful ties of God, and how have half to our of one fouled buy we must not melidie widothe insterials offine. The fecond question is in the lecture fraidwhiteheiliferficionof the different beteiders. the the iliculationalist advision of cybridge and ons o Ales I may formerlay) (Code this little in the fitting bletto hid mourney and fight) and ground release the busher, and yet doe they mission and release out. thems You they doe, their incurring and infutation may land will rogether) they mounte for their preilligator of wickery and of the good they halbrain by them. I key mourne for their flancie har brought their annotates on them; but they rath you because they has bring the Gode hand their all introde that be made although the bring endeath of the bring of the product for the periffic of the durantaminatarineral Bartney linkateraturi algreb historianianta is beheve di daity el Taba Avotti, dhi moderne in the matchies, believe of petropics in ground street adling filmings at his got the fil consolidant in the li-in holy in filmicions and technolimic states well suppose the infult

infoltratej first ire afpect of their own of frangelicities rejecting it morgood) but meerely and onely drifts frangelicit God and fecondly, not formuch formies own ego oid and fatery but much more for the honor and glory that Goddhall have by their afficiency and by their deliverance; and this is a holy and good in following fielecture against all dangers; for that the reach of their and; strong fielecture against all dangers; for that weake Beleveramay do for on but on with the left was not able to bearth's Cross just on waske that he was not able to bearth's Cross just on the waske that he was not able to bearth's Cross just openly triumphous all his enemies well are proved of the people of the strong brown of the waske that he was not able to bearth's Cross just and the waske that he had on that Gross people on the Gross people of the strong brown of

df i

the the

The

ibt

まなのかととなるのである。

This we could refute the proofs of the jobiemain than algered. And first wee will produc if in the fact of the fact of the fact of the fact the fac

the fetting of his feete on the naches of them. See in allo in the practice of the faithfull, how they promay befall them. It is the produce of a lithe laithfull as well as of fuel, and forme other. It was the practice of the whole Church, Pfal 461, 213 . God is our hope and Brength and below in tranbles; roady to be found. Fieth the Church theredayes downe this holy affurance for theground of their domfort, and this is a lune ground. that God in our hope and beloe in troubles etc. and then fecondly they propound to themselines dangers that may betall them, and krange and fearfull ourstoos The meening of the Esych, the falling of the Mountaines interbemiel of the Sea, theraping of the waters, in the a and a verfet of fuch dangers as did not come to paffe incheir times: But if they did what then Why then last ly they gather to them felues out of this affurance metter of confolation against all these dangers corfe as who should say, Let them roare when they will, we will not fearethem, because the Lord Hour bene. and frength, and being in transles, ready so bea found. So Mala 7-ha dist was Danids practice in his particular schemauer of the speech is this, The Lord's Donies lights and bu falunion and the fix engine fhis life h This he beloches and is well affured of and therefore her eares nothing And this beginlargeth, propounding cohimbiliain the B. such a matter of greater feares Whiteles whole boath were piched against him? what though war be railed against him & Yethe would nor beaffreid, hee would never be putto fuchs four es to unitable his affirmance, in God a Alassawhat is David alone, to a subalchoafted, mend. Nothing in himfelfo, but in his confidence, and a finance that her neuer

B

ちずずら

th

hides Guilthey acoording chim, they halt ator be able to deferby bind and if you market be mainles offic facett heddelpers it by viry of intelession resp historian I man light, without bould I feare the litting his adifestative as wought, and his hear critimpling in God against them all: And that no man should allink effis was a matter peculiar to Daniel by prerogani he makes if the cafe of severy true beleener, and cale upon them for the lame practice in the rich or in nothe per diand be from and to fout comfore shoe bear with Austhberfhoold tay, It is not on yr afelaloling the yourstoo legery burging thinkin Goth undefounded firmineral hand and thereby you that be comforted against all dangers, as fam. Thirdly, behold this elle wat ranethat Gods children hand for it; they have goodwalfant for the cuen from God fintfelfe, uplan Toprovide and changes rule wird ober, being affraid, he I advety Galf The light die fleir there and betpe there the And in the privilege walkbetrenember bulberdun wented was ment educated becaused them and time and their The drift of the Prophets feech, is this Th Lord would have his children vo take heart to then felues, and to beefeare leffe of dangers Whatmul they dor hen with let them get found afforance God and in this power, helpe, and ibut, and idenal chroppolites that become withing of moughnath may korneden Andlo parago al The faith zande blavisgae debelous (obrevo byanil birebes formellikk Vido yradi) Y benish debengabelou, and benis allektikk h The select the sure wines when the wall off the each the and province grant where an abilities are a state of the endy to neuer

percentiling the cange a busic it spoken by way of supposition; so if God should fay III then shouldest fall into the feat any other dangers; you inche affirsancethate God fairb voto vs. Thereign in wee that lafely and triumphantly paffe through the file, and through the water, and through all dangers that ever can be imagined, and forthat wedhall receive do dann magely there in regard of our filing all eftato and wer thall house comforts in them in regard of the outs warde Bare a And for Afilipas from the brith roghe laft verie; who fo dwels in the feeres of strength big b, fall shide in shallballow of the Almigheyicencound miduld thinkest the first fight, that this were a repetition of one and the fame thing ; for, what is it so dwell in the forer of the most bigh, but to abide in the shadow of the Althighty & differences to beithe fame, but it is not 1919 The former part of the weife the wes the afforance that Godschildren benefin the louis of God they would er repulations felore in God of the dance percolliences sheir lafery and lesuring that by this affiniant entiry attaine vato, they atitle in the flinders of the uddinighten that is, they are lafe beltered under the hadow of the Almighty And thefeirm and Rischeren largerts in the rell of the Pifeling: their afforance to the niver feet will Inventethe Lord (Odern; bope and by forest affe) be is my manfiGods burwher jetheir flagger tollowes in harehof the Plaine; lafery against ordinary dongras the neifeme pellilence, the fring arrowes, Oc. in the argend Good from Against Supposed Jangers, comfe To the four of bull full or ologists, and round thing and at the full of the state and allely dangers in the series totlowing. And in the

Realers

their years/che frencherhout the fafety of Gods etillarine euchnoin filtraioni, The Balle in the sponghe by on and the Afet the years fail their read outen face. Seeing then that the Diagon fail their read outen face. Seeing then that the Diagon fail their read outen face. Seeing then that the Diagon fail the faithfull, then it insuft needes been an and outed truth, that let us phopound to out felote what feeler dangers may be fail vsyyet out tiely and true affurance of Gods loue to as in Christilefus, it able to comfort and support during any serial feeler and support during the support of the serial support of the support of the serial support of t

CO

tha

the

In fee

th

T

the

De

中的人

and holy effurance of the love of God in Christ lefts, doth to fortific the hearts of Gods children against all dangers, Lifey the reasons thereof are many. Piril this holy affurance tels vs that God is on our fide, and then what or who can be against vs right our Apostle

owne realon, Raw, Buz I of Godde on our fide, wheen been against the thacis, to doc estarted. God dothnot turne out his children fingle to the battell to this for themselves, but here goes forth with we him selfe, and

helpes vs, and comforts vs, and frengthens vs, and in courageth vs, and reacheth vs, and maketh vs to fight and fights himselfe for vs, and gets the victory for vs and this our faith affires vs of and this comforts the

licans of Gods children, and makes them confident againful dangers in a king of trying any when he prophet Eithe his format. Court has been a little to the
Prophet Elife his fermant faw the great hould the compalled the Gitty hee was much terrified; and cite out, the Market Fine Prophet 26

distribution, Reserved, sharehers in the cource for which about the much show with show their listing our whole hours

Reafon.1.

the

of affidions, dangers perfecutions, and rempeations compate them about on enery fide, they expour in their meakenesses Alasswhat shall we doe our Faith. that answers a Fear anor, there becompra with verhan there is against us. Is not God more than all the world & God is with vs, and this affures, and comforts ou hearts. How sweetely doth David cast himselfe upon Godin his greateth dangers (Blak 23.4- Though I walkashrough shervelley of the Shadow of death, I will fearenmeenth why for thou are with we the Rod and shi staffe aboy confact mee. God is no conely with him, buthers with him to comfort him, and therefore bee they finall neuer bee able to separacevs kornel soulling

Secondly, this holy affurance tels vs, that God Reson. louis usin Christiand what that hurt Childs darlinger Thulershow Good loves, are as tender up him as the arek of bisass-Zache & Now was kepsy sharehe Apple of emensoyers more conduct to him the will fee the that take nother mails and for a restrict to Good; and these some what focusing oct has a rach, they shall have ne harme to the harm per wallon of Gods lone to vs is meters easued, so catability sin say, evouble, but care doctorage costs perturate verbas, find lever verbient per verber ve gers, for can God lone vs. and you gine vs ouen as a prey yato bis and our enemies ! No it is not pollible, dy any boly affurance sels and warants we Reafon. that the processed to the same of the section of the same of the s be yell with ve at truck any thing doe was michiefe, it is our finnes, will doe it all the cuils in the world conditioning catebrant prodes pairies: Mexisters Separate tegethe

in

Separate to from the time of God in while when the our flower Courage between to and varietal 1/39.79900. but the belocating licary hath afformer, that all his fins are freely and Tully forgiven him by the mercies of God in lefts Christ and to out faith concludes, that therefore they cannot leparate vs, and fo that nothing eat leparate vs from God. Hay not, but that though our finnes be forginenys, yet ftill we are liable to day ersand noubles of all forts, to griene va torisant ve and to take vs away; but this I fay, that no afficient ean hirtrys, as finne can harevs, tharis to condemn then? they cannot put vs out of the Rudur of Gul they shall never bee able to separate vs from the han at the state here, nor glory hereafter : and this is fulnelle opcomfort to the Tournall man ribile can well telli it weethade no turcher priviledge Prometie warning of the world by the charter of our freedome in Onth Surethis? that our? afflictions fliall beuer from vs. since eurd of our fairliailleftate : they frait never impeat our ipinhall fafety, to long as our finnes are forguen for our finnes are the poylon and venome of our if-Middions! When Gulfhousethe Arrowes of his mage mente against vs tipe in the venture of our since in a sure will be for vs. to sure defluiting definition? But when they are discussion death individual relies think whereby withink are forgulence taken away, then though his Arrows abe wound is, it is a good wound, a confortable wound, and first will near Himselville (bush blood out of the state vel? Addrewe befaren war by nie. 20 Arrow? Gold wheever to makene; where he wenter arrow? us an Tourney, our raintensity, That we being I had we

Reafon.4.

sta rayal

1 ogethe

but

pha

det

aga

thi

ge

W

ou

the

20

CH

pro

ue

all

de

28

TO!

the pre

76

Do G

ted

Pr bal

CI rec

ger

together for our good, Rom. 8.28. How shall I know this but by faith? A true beleever fees his enemies, prophane, wicked, and carnall men, buffe to doe him hurt. deuifing, and plotting how to worke fome mischiefe against him; hee fits downeand smiles at the folly of the wicked, and faith, Alas poore men, little doethey thinke that they take all this paines to effect my greateltgood, to do me good by this affliction : our dangers are fo great, and our afflictions are fo bitter, that we think it impossible that ever any good should come out of fo great enils : but our faith flands vp and layes the power of God, and the promise of God together, and faith, God is able to helpe me, for he hath power enough, and he is willing to helpe me, for so hee hath promised, and therefore he will in the end turne all my afflictions to my good; and fo we reft fecure what foehe rels them if they would not fall down agemony su

Lastly, weeput on this spiritual armour by faith, Eplo, Reason. 5. 6.10. to the 17. We have all the parts of this fpirituall armour, and that makes him that is spiritually minded to be confecrated wholly to the service of God; and having on this armour, nothing can hurt vs. The Vies are these; first, this shewes the reason why vie.r. the righteous are so bold and so confident in all their proices and courses, as Salomon speakes, Pron. 28.1. The righteens is bold as a Lyon: The reason is in the Doctrine, his faith affures his heart that he belongs to God, and perswades him of Gods loue, fauour, protection, and faluation: And that is the reason that the Prophet, Ifa.28.16. faith, Hee that beleenes makes not hafte, hee that hath found affurance of Gods love in Christ, makes not haste, is not disquieted, or distempered, nor carried out of his Spirit, by any cuill or dan-

th

C

h

fo

2

th

th

th

th

di

go

an

be

he

inf

and

193

ger whatfocuer; but refts vpon the might and power of God, and neuer flyes out for the matter, but abides it with much boldnesse, and keepes himselfe within his Spirits, and refts foundly and sweetely on God for his deliverance. Theis admirable to confider, what wonderfull courage, constancy and comfore Gods children frand out withall in great afflictions and diftreffes, and meerely vpon this affurance; How boldly have they bearded those tyrants that have insulted oner them t how have they runne to the fire, embraced the croffe, despised the shame, scorned all painethat hath bin afflicted on them, loft all, and meerely you the ftrength of this affurance? Heb. 11.35. the Apofle faith, that they would not accept delinerance, because they mere fure to obtain a better resurrection: In Dan. 3.16.17. the three children were questioned before the Rim he tels them if they would not fall down and worthin the Image that hee had fer vp, they should be cast into the hot fiery furnace. What doe they answer ? They were poore captives, yet fee how they bearded the Tyrant : Oh King, wee are not carefull to answer thee is this matter; fee how they fleight him; our God is able to deliner us and bee will deliner us, doe thou what then canft . If not (marke how bold they are) yes be it known to thee oh King, that wee will not worship thy God, Or. What is the ground of their resolution and courage? It is this, That God whom they ferue, is able to deliate them, and hee will deliner them. And fo Luther, when he was fent for by his enemies, was diffwaded notto go, yes, faith hee, if there were fo many Diuels thereas there are ryles upon their houses, yet I would not fear them, grounding himfelf vpon the affurance of Gods protection. There's no true courage to be found, but

er

es in

10

ds

li-

ly

0-

cď

80

lle

アルの中

0

cy he

is

81

7

er

to

25

Arc

ds

in in

in true beleeuers; there maybe counterfeit and carnall courage in hypocrites; neither is there any true courage in beleeuers; but as they are made partakers; in some measure of this holy assurance of the loue of God to them in Christ: this will appeare when it comes to the triall, for then the boisterous hypocrite will faile, when the seeble true beleeuer will stand fast,

And fecondly, this shewes the Reason why the V/c.2. wicked are fo fearefull, that they flye when wome pur fues them Pron. 28.1. and that they call for the mountaines to fall vpon them, to hide them from the prefence of God, Ren. 6.16,17. Why the Reason is because their hearts are destitute of this holy assurance, and therefore they wanting this comfortable perswasion and affurance of the love of God to warme their hearts. therefore they are so cold at the heart, and therefore they are ready to runne into rockes and holes to hide themselves: Some wicked men before trouble comes, feta good face on it, and thinke highly of themselves, and fay they have as good a faith in God as any of themall; but when it comes, and that they feethey cannot put it off by sports and starting holes, as they did before, then their hearts faile them, and then they grow to fearfull and desperate outrages. Oh Beloued, a man that truely feares God, needes feare nothing elfe; Euery true beleeuer hath this true feare of God. and that makes him fearclesse of any thing else : an vnbeleever hath none of this feare of God, and therefore he hath sufficause to seare all things else: And it is the inst judgement of God, to give them overto these base and flauish feares of all things else, because they regard not the true feare of God. It is true that the ftrongest beleever bath his fears, but they are naturally and

full

that I

whic

fore

bold

vnpr

Was a

lowe

into

ing o

ST.

andl

quick

thou

great

that

Hear

recei

ken

labo

Wei

uanti

30.

neffe

F

least

ting,

rily,i

it ex

long

foru

time

DOL

and are subdued by the Spirit of God, and the power of faith in him; But the wicked are never endued with the Spirit of God to worke faith in their hearts, and therefore they are slaves to the most slavish feares.

The third Vieteacheth vs what wrong men doe to themselves, in that they doe not labour for this holy affurance: They deprive themselves of the greatest comfort that they can possibly have in life or in death. This therefore is for reproofe of many Professions. that will pretend to have faith, but they care not for this affurance of faith; if God gine it, well and good, if not, they will not labour for it, they thinke they have faith enough to faue their owne foules. There are divers causes of this sinne, that men will not labour for this afforance of faith; First, some account italiogether needeleffe, and there forethey looke not afterit Will not ordinary offurance, fay they, feruethe turn? Is it needeleffe : This is frange; Can any man be too fure of his owne faluation? Can we be more fure than needes of eternall life? It cannot bee. Vfually fuch perfons as thefe, either living or dying finde the want of it, and rueit, to their great discomfort. I have seene the wofull experience of that which I speake, and I have observed the rightcous judgement of God vpon them: Time will come, when wee shall have more neede of it than we are aware would age a wrong solls

Secondly, others pretend modely, they fay they dare not bee so bold as to determine resolutely you their saluation: It is Gods secret, and they may not search into it. I answer: It is a secret indeede, but yet such a secret, as God reueales ordinarily to the humble, and to his samiliars: God will say to his soule, I am they saluation: and therefore this is a simple, and a single

Seven causes why men labour not for assu-

2.

ver

ith

nd

m

to

dy.

cft

h.

01

d,

y

re

ur

0+

t:

3.

full modefy, not to bee fo bold as to feeke and accept that that God offers vs and bids vs feeke, and take, and which if wee feeke, wee are fure to finde; and therefore this is a curfed modefty, to fay, What, shall I be fo boldasto fearch into this? This is somewhat like the unprofitable feruant, that hid his talent, and faid he was affraid to vie it, Matth. 25.24,25. But fee what followes; this wicked and floathfull feruant must be cafe into otter darkeneffe, where fall bee weeping and gnafb. ing of teeth, verfe 26. to 30. A to got and ob a hibid north

Thirdly, others are lazie, and lumpifh, and fluggifh. and loue their owne case, and therefore they will not quicken themselves to get this assurance: What, dost thouloue thine owne outward eafe, more than the greatest inward comfort of thy foule? A grieuous fin that a mans owne case should keepe him from heaven; Heanen was never made for any luch fluggards to bee received into it. And therfore if thou doest not quicken vp thy felf, & do thy best endeauour to look, & to labour for this affurance, thou shalt bee cast into Hell: We see (as before) what became of that stoathfull feruant that would not imploy his Talent, Matth. 25.26. 30. Cast reethat unprastable fernantinta otter darkebet though many difficulties. Oh poote. Wollie

Fourthly, others pretend that they have no time, at least not time enough to get it; It is a long time in getting, fay they, and you will not deny, but that ordinarily, it is gotten by long practice; God somtimes gives it extraordinarily at an inftant, but ordinarily it is a long time in getting, and wee have no time to labour forit. I would askethem, that thus, pretend want of time, why God did give them all their time . Did hee not do irof purpose, that thou might hearne to know

1303

him,

5.

6.

him, and to beleeue in him, and to obey him, and to get affurance of his love and favour in Christ? and hast thou time for all things else, and not for this? Hast thou time to eate, and to drinke, and to doesothe worldly businesses, yea, to learne Religion too, so far as thou dost affect it; and yet hast thou no time to acquaint thy selse with the promises of God, that thou maist get this affurance? This thou dost not affect not desire, and therefore thou hast no time to get in thou hads a desire to get it, and if thou dids know the comfort of it, thou wouldst scrue thy selse voorall times and seasons, both Sabbath day and weeke dain, and voor all exercises, not onely spirituall, but cure every businesse thou takest in hand, to helpe theesoward to get this assurance of saluation.

Fifthly, others fay, it is impossible, or at least vent difficult to be gotten, they will not trouble themselves about it. I answer, it is not impossible to be had; the and Danid, and Paul, and others had it: If it be impossible with men, yet it is not impossible with God, and it is the worke of God, and not of man. I grant is hard and difficult to be got; but so are all spiritual and heavenly things; never thinke to come to heave but through many difficulties. Oh poore soulch thou didst know the admirable comfort and swettenesse that this assurance will bring vnto thy soulc both here and for ever; thou wouldest endure and passe by all difficulties to attaine it.

Sixthly, others they cherish and fauour in them selves some knowne sinne, and if they doe, let them take this for a rule, they shall never get this assurance the least knowne sinne cherished and fauoured in man, and assurance of saluation, can never stand tope

ther, for leave thy fall ence, it leave to despend the leave to the fall the leave to the

fearfu

ofthe

Set

not ful lift no But fi not fu thou But fi be do will i exam need exam ret, I

> had i shan and depr

parte

Let

daiy

V V

round

ther

ther, no more then fire and water; and therefore either leave thy finne, or else thou must leave the assurance of thy saluation. This many have proved true by experience, and therefore they, like the Gadarens, had rather leave Christ, then lose their Swine; so these had rather desperately lose the assurance of their saluation, then leave their filthy sinnes; and so they preferre their swinnish sinne before the sweetest comfort of the soule: A

fearfull practice.

ad to

and

hise

other

O far

0 80

thou

nor

inelf

the

nall

aics,

uen

for-

crie

luci

Zob.

906

od:

ric

Lien

eteoeli

by

m.

cni

ot

11

P

Ľ

Seventhly, others compare their faith with the faith of the ordinary fort of professors: They say, they see not such strong affurance in them, and therefore they lift not to be fingular; they will flay in that they have: But first tell me, how doest thou know that others have not fuch a ftrong affurance: they may have it for ought thou knowest, & therfore to thee this is a falle ground. But secondly, say they have it not, say that the world be destitute of it; this is no excuse to thee, seeing God will have thee to have it a thou must not live by mens examples, but by Gods lawes. Thirdly, if thou wilt needes follow the example of men in this, follow the example not of the worlt, but of the best; as Abraham, leb, David, Paul, dec. follow thefe, for thefe hath God of purpose propounded, and set downe in Scripture as parternes for vs to imitate, even in this grace of affurance: And know, that feeing all the ancient Fathers had it, and it was their greatest grace, therefore it is a shame for vs that haue it not in some measure; All these and such like, are but guls and delusions of Sathan, to depriue men of their greatest comfort in life and death, and of the ftrongest proppe of the kingdome of grace. Let vs therefore examine our felues, and fee whether every oncoins bee not guilty of all or forme of thele; with and

and if we be, no maruell then if we have fo little affe. rance, or elferhous and leaue the effort sance

F 1.4. Marines to mone us to looke that our affura e bee true and found.

I.

7.

Laftly, feeing this affurance is of fuch excellent vie. then let vs labour to fee that the affurance we have be true & found. And to presse vs hereunto, consider these things: First that thy assurance must be are a great burthen; it must beare all thy afflictions in life andin death, therefore see it be true and found. If the principals of a house be not found timber, the house mil fall. Thou art fure to be fifted and tryed to the vnermost, either living or dying, therefore see that the affurance, that must beare these tryals, be found and good. A man that hath good enidences for his Land, dare bide tryall of his Title against all enemies; buil they be counterfeit, he dare not bide the tryall. And fo. if our affurance be found and good, wee dare bide the triall of all afflictions; if nor, wee will neuer fland to therriall, onde of a work of a sint; if to somishing

2,

Secondly confider Sathans policy, when he cannot draw vs away from feeking found affurance, then he will put a tricke vpon vs, and he will labour to make vs beleene we have it; when indeede wee have it not? And therefore let vs fee that it be true and found, and lervs take heede wee mistake not the Diuels affurance for Gods; a shamefull mistake. Yea, but how shall know that my affurance befound and true, or no ? 140 fwer, thou shall discerne it clearely by these foured fernations: First, by the cause of our assurance: So hu furance be

Four wayes bow a ma 1 may I.

First, by the cause of our affurance, how it was wrought in thee; Was it wrought by the Wordand by the Spirite Hath God made thee well acquained and

wit

neu the

the

app

trut

not

the

tot

uct

200

can

the

but

the

ifth

Pla

who

acq

fetl

fou

bra

feit

arif

out

VP (

non

may

felf may

for

Vnd

and

grin,

Mu.

víc.

e be

hele

bur-

din

rin-

Ager

tter-

thy

and

and.

utif

And

bide

land

nnot

hee

nake

not:

and

ance

itter

an-

do

Se

fir:

Was

1200

pred with

with his promifes reuealed in his word, that hee will neuer faile thee, nor for fake thee? Doeft thou finde the the Spirit of God to incline thine heart to remember them, and to beleeve them, to rest vponthem, and to apply them to thine owne heart as the vindoubted truth of God; and that heaven and earth shall faile, but not one tittle of them shall faile? Doest thou finde that thou halt thy part in them, and that they doe belong tothee being in Christ, as well as to any other beleeuer: If it be fo with thee, then thy affurance is found and good, elfe it is not found, except it arife from this cause for Gods word is the word of truth, his spirit is the spirit of truth, and they teach and worke no lye, but looke whatfoeuer grace they teach and worke, the fame is a true grace without exception: therefore if thy affurance rife from these, it is found and good, Pfal.119.49. Remember thy promise made to thy servant, wherein thou haft cansed mee to trust. When the Lord acquaints vs with his word and promifes, and caufeth vs by his spirit to put our trust in them, this is 2 found and true affurance that shall stand in remembrance before God for euer: The contrary, counterteit affurance and vain prefumption, is fetcht and doth arile from other causes, as maintenance, welfare in outward things, selfe-loue, Sathans flattery, soothings vp of men, and fuch like; but this is prefumption, and neucromes from the word and spirit. An hypocrite may fay he doth apply the promifes of God to himfelfe, and that his affurance ariseth from thence, and may have some places of Scripture running in his head forherimes, tending to that effect; yet indeed he mifvaderstands the word, and mis-applies the promises, and they are not seconded by Gods spirit in their hearts.

hearts, causing them to put their trust in the promises. Secondly, looke into the Rife of our affurance; and what is that ! It is when our affurance is gotten and doth arife vpon and after heartie and vnfained repentance for finne, and upon hearty prayer to God : Oh. when a poore finnefull foule findes that he is ouerla. den with fin, and hath the fense of the burthen thereof in his heart, and goes to God, and humbles himfelfe for it throughly before the Lord, with fighes and groanes vnspeakeable, and hath bedewed himselfe with the teares of a troubled head, and a broken hear. and hath pleaded effectually the pardon of all his fins in the death of Christ, and the grace of reformation by his spirit, then is that soule in a fit case to receive this affurance. And viually in this case, God stirresvo the heart to begge this affurance, and in this case via ally God gines it. Pfal. 51.1,2,3,8,12. Danid pleads hard for the forgiuenesse of his sinnes, for infisitionion, and fanctification; and hee addes this petition more, Restore to mee the toy of thy faluation, flablish me with thy free spirit; and voon this petition, God gant it him. Counterfeit assurance, and vaine presumption hath no fuch rife; but it arifeth from a benummed conscience, and from a dead spirit. I never doubted (fay fome) but have good affurance of Gods lovein Christ, and all shall goe well with me. True, because thou halt a dead conscience, and are past feeling, and art not sensible of thy danger, as a dead man feeles no hurt, because he is dead, and so it is with thy dead and benummed conscience.

Thirdly, we may know whether our affurance bee found and good, from the nature of it: True affurance is humble and lowly, and stands not upon its owne ,3:16:00

ftrength,

ftre

go the

La of

fide

Wa Le

tio

the

Isi

the

alfo

ma

ran

bat

fay

thy

ly a

fire

ged

1.9

that

the/

and

3.

ifes.

and

and

en-

Oh,

rla-

reof

elfe

and

elfe

art,

fins

tion

eine

SVP

víu

ades

ati-

goin

met

auc

pti-

ned

ted

ein

ule

and sno and

bee ince wine gth, strength, but it stands upon the strength, power, and goodnesse of God; They came about mee like Rees (saith the Prophet) Pfal. 118.11, 12. but in the Name of the Lord I shall destroy them: David neuer makes mention of his owne strength, but of Gods. Goliah was consident in himselfe, but hee had a shamefull fall; David was consident in God, and had a glorious victory. Let us therefore humble our selues in the consideration of our owne weakenesse, and let us rest upon the strength of God in Christ, and that is true assures.

Laftly, let vs looke vpon the fruit of our affurance: Is it iouned with a godly life? The fame spirit that is the spirit of adoption, to affure vs of our saluation, is also the spirit of sanctification, to renew vs, and to make vs line a godly life; and none can have this affurance, but he that leads a godly life. 1. Job. 3, 3. He that bath this hope in him purgeth himselfe. If therefore thou fayest thou hast this assurance, and art not purged from thy finnes, thou art a lyar: When wee finne, especially against conscience, our affurance much decayes, as fire when water is cast upon it : But if thou beest purged from thy finne, it will make thee more fure. 2. Pet. 1.9,10. He that bath not thefethings, &c. bath forgotten that beemen purged from bis old sinnes; but beethat doth these things, he that endeanours to leade a godly life, and to stand it out to death, be shall mener fall.

4.

high a The ninth SERMON, vpon

For I am persmaded, (or I am sure) that neither death, nor life, nor Langals, nor Principalities, &c.

The have proceeded in handling this Scripture, as the Lord hath bin pleafed IV to give firength, fo farre, as that now we are come to speake of those particular dangers which the Apostle propounds to himselfe, and to all the faithfull; and the particular comforts which they haue to fuffaine themselves in them. We have spoken before in the generall of both : now wee are to proceede to the particulars; for fo the Apostle makes mention of some principal and particular danger here as Death Life, Angels, e.c. wherein wee multhou thinke that our Apostle speakes rashly, or at adventure but voon mature deliberation, and of fet purposche makes special choice of these particulars here mentioned, as being the most material things whereby any danger may accrue to Gods children, and fecures himfelfe and them of fafery and preferuation against all thate dangers. Our Apostle understood himselfe well, for he spake as he was moved by the spirit, and the spirit neuerspeaks idlely; he spake it in the height of his faith, and therfore in the height of his spirit, and therefore he spake most seriously, and aduisedly, and not rashly; and hee spake it in the depth of his affichions, verse 36. and the words of the afflicted are not winde, as 106 speakes, that is, a bare and empty found, but viually they are full of matter and substance : and furely that which the Apostle here mentions is so full

my p conte posti decpo reach dept

N

of m

life,a thing and paret fare, either from

affundean from to ver first dan week

who right red ded good

det

1.

of matter and substance, that I could never finde by my poore reading, meditation, and prayers, any full content touching the full fenfe and reach of the A. postle. But a man may passe in a shallow boar ouera deepe riner, and fo farre as our lyne and plummer wills reach, we will endeauour (God willing) to found the depth of these mysteries.

this

fed

We

ich

the

en en

0.

es

316

ot

Neither death, nor life, nor Angels des Shall feparate vi. Firft, of the first two particulars, death, and life By life, and by death, we are to understand not onely the thingsthemselves, life, and death, but all occurrences and passages : our whole estate in life, and death. We are then to take it thus, as if the Apostle had faid Jam (are, that wener any thing that doth befall Gods Children; either in life or in death, fall bee able to separate them from the love of God which is in Christ tefle our Lard croffes, whereby we are too much sidts inithod aft

All true Beleevers are in good fafety, vnder Gods pottrine. affured protection, against all dangers in life and . death. That the Doctrine may beet the better underflood, and beleeved, take these two points for explication. First, consider the dangers that are offered vn- Explication. tows in life and death : Secondly, leves confider how farre all true beleuers are in faforie against them. And Imo dangers first we will beginne with the dangers of life. Life in- of life. dangers vs too wayes, eyther on the right hand, when weeare too much in loue with it or on the left hand. when we are roo much our of loue with it. On the right hand, life is in it selfe very sweete and much defired and delighted in but especially when it is seconded with outward comforts, as health, friends; eafe goods, honours &co then it is much more fweete and defiredil Year but Goods children multiknow, that they desperate muft

def

but

bcc

VCI

tim

ma

de

ou

20

th

pa th

fo

fe

de

th

bi

d

r

h

b

li

must deny themselues, and forsake their owne wils, they must bee crucified to the whole world, and the world must bee crucified to them : yea, and happely they must bee called out to lose their lives for Christ, and for his Gospell. Now here is the danger, whether they will lose their sweete lines, or their sweete foules: Many of Gods deare children haue been put to great plunges in this kinde. Peter himselfe, though he loved his Master dearely, and profest that he would neuer for sake him, but resolued to dye with him; yet when it came to the triall, for the brunt of the proofe, that eyther he must forfake his master, or his life; Peser had rather forsake his best Master, than his sweete life. When such tall Cedars shrinke in such a storme, alas poore foules, what shall become of vs the low fhrubbes? Againe, life indangers on the left hand by crosses, whereby we are too much out of loue with it: After a time of welfare comes losses, wants, discontentments, fickneffes, paines, infirmities, temptations, persecutions, terrors of conscience, they come. What are wee to doe in this case ! Here are great dangers towards vs; our hearts droope, our spirits are dying, we are a burthen to our felues, we are weary of our lives, here is our danger : Now, whether are wee content patiently to endure this dying life, or desperately to defire an varimely death ! This was a danger of lond, chap. 4.3.It is better for mellaith he to dye than to line A fearefull speech of a Prophet of the Lord: And so it was a danger of lob, chap.7.15. My foule choofeth rather tabee frangled, and to dye : Yea, many of Gods deare children have beene fo hardly put to it in this kinde, that they have beene tempted to make away themselues, and to puran end to a wearisome life by a Out desperate wils.

the

pely

rift.

vhcccte

put

ugh

ould

yet

ofe,

Pe-

cte

nc,

WO

by

it:

n-

ns,

nat

0-

NC

25,

nt

to

u,

it

-

s

is

villally

Thele

desperate death, I say, they have beene tempted to it, but through Gods mercifull protection they have been kept from it: Heere are the dangers of life.

Secondly, Death endangers vs another way : The How death invery name of death is terrible to vs; and sometime the dangers man. time of our death doth difmay vs, and sometime the manner of our death troubles vs an but the matter of death that scarres vs most of all, when we thinke with our selves, that now we must die, and give vo the ghost, and leave all the world, and for take this prefent light that shines about vs : when the body and foule must part, that have been all this while louing friends rogether, the body to returne to the dust as it was, and the fouleto God that gaueit; when wee thinke with our felues of the bitterneffe, and fowerneffe, and pangs of death, and of our particular indgement in death, and the generalliudgement that shall come after death, and begin to feele thefe things come vpon vs, here is our danger. Many of the children of God haue beene ready vpon the confideration hereof, to let goe their hold in God, and to fay that God doth not love them, because hee deales so rigorously and extreamely with them herein. Adde hereunto, that wee may faue our lines, and escape all these feares for the time, if we will our selues, as in the case of persecution, if we will forfake our Religion and deny our faith, we may faue our lives; then the sweetnesse of life alluring vs on the one fide, and the fear and terrour of death affrighting vs on the other fide, makes this a great danger. Oh what danger is vpon vs now in this case, of our veter separation from the love of Godin Christ Iesus! This was one of Sathans chiefe bolts that he shot at leb, leb 24. Skin for skin; and all that ener a men hath will he gine for his life;

These are the dangers of life and death, great dangers, hortible dangers; well, yet who so ever is the childe of God, its in safety under Gods protection against all these yew red one average these.

víu

mil

min

the

can

ma

ma

mi

dep

dre

the

COL

fin

an

be

m

L

be

Ы

th

th

hi

sh

Therefore the fecond point is to know, how farre the children of God are in fafety against all these dangers: They are not exempted from any of these dans gers in respect of the matter of them, for so all things fall out alike to all, to the inft and to the wicked Eccles 19.2. There are some dangers of life, and some of death, and they full alike to good and bad : yea, butthe faithfull are in fafety from the cuill of all these dangers, lobos 1 9. He will deliner theein fixe troubles, and the enill of the sewenth (ball not touch thee; Troubles shall be you them, but the evil of the troubles shall not touch them. Pfalme 23.4. Though I (bould walke in the valley of the fradow of death, I will feare no enill: Da wid might walke in the valley of the shadow of death, as well as others, but God is with him, therefore hee shall not feare the enil of the shadow of death : And this is as much as ohr Saniour prayed for, and obtained forvs, leb. 17.15. I pray not that thou [bouldef take them out of the world but that thou fouldest keeps them from enill; and therefore this is as much as wee muftor can looke for. But what are thefe cuils that weare subject to inthese dangers of life and death al answer; there are foure speciall enils in the dangers of life and death, which all Gods children are freed from, and which all the wicked fall into: The first is losse of graces; the second is the hardning of the heart by fin; the third is the furtherance of eternall damnation; the fourth is the renenging hand of God. First, losse of graces she feeming graces of the wicked may be and viually Thele

Foure euils Gods people are freed from in affliction,

I.

ers.

of

all

tre

an-

an-

ngs

ed.

cof

the

an-

and

les

nall

e in

04.

th.

nce

nd

ai-

left

epe

rec

hat

Al

of

m,

of

0:

he

of

nd

lly

21

3.

whilly ale lost in their troubles and dangers; their feed ming faith, their feed ming repentance, and their feed ming obedience, Luke 8.13. In time of temptation they fall away, their faith is lost; but Gods children can never lose their graces by their affictions. They may decay in some graces, and the brightnesse of them may be dimmed, and their edge blunted by the extremitic of their afflictions, but they can never writerly be depined of theme which, for farre offere. Gods children from losing their graces by their afflictions, that they are gainers in grace by them; by their afflictions their finnes and corruptions are purged, and they come forth like the gold, as sob speakes, sobast of the tryth me, but I shall come forth like the gold.

The second cuill is the hardning of the heart in finne, the wicked are hardned by their afflictions in finne; he bicked are hardned by their afflictions in finne; he beart he beart in his finnes; but let sofiab bee in danger of Gods judgements, and his heart will mek at them, and he will humble himselfe before the Lord: and so sold 23.16. For God has before mine beart, and the Almighty hash troubled mee. Tobs troubles softened tobs heart, and made him to searce the Lord and and a sold I luddenty as a sound right to

Thirdly, the furtherance of internal damnations that is another enill in these dangers it to the wicked, the trysk which thay endute here are the beginnings of hell; All those searcfull passages that befull Cain in his life, and Indae in his death, were the beginnings of their passage into hell and condemnation to but it is contary with Gods children in their assistances, for all their assistances are preudricus of condemnation, last their assistances are preudricus of condemnation, last their assistances are preudricus of condemnation, last their assistances are indicated in are are chastered of the

he

fee

ger

ogl

thir

foce

ig y

deat

life

dics

Qn of

teas

com

Eder

Lord becaufe wee found not bee condemned with the world: Yea, they are furtherances which hearen 2 Con 1.17 Ourlight afflichians which are but for a moment conto wore wo afaree: mot e accollent and yearnallinging afeldry. Looke how it was wish the Afraktites and she Egyptians in the red Sed, fo it is with the wicked and the godly in their dangers of life and death si they were both in the Soarogether, but the Marines they paile fafe throughin, and the Seawasasa wallto them on the right hand and on the le fig and it high way to helpe them forward in their paffage afrom Egypt 10 wards canton butthe Equitium were oberwhelmed of it, and it became their grave, and they funke to hell in it : So the Sea of all the troubles both of life and death arematters of viter defolation to the wicked to further their damharion shumall that befull God children in this palfage of life and death are helpes and furtherances to the heavenly Candan, inlawers tim be in danger of Gods judgementisand visits as their on The fourth and tall entited the feldangers is the re-Benging wrath of God, and this is the coil of all coils and the true canfe of all the former when Godal Aid the wicked the dollar cobee renenged of them for their finnes, as a wrathfull Iudge ; but when het afflice hischildren vifit be in angenticisa fatherlyangery and indeede it is rather a fatherly tour and a figure of this fanoing the bis 2:5 (whom the Doed tours by he shafte Best of the A of 4. Oh Lord correct me, but in by inde ment we in theme unger & God corrects his children, but he doth winer in anger and flips cho, that is for the wickedillingathele ferogether, Dirft, the childrenof God in all their in onbles work no grace, no, they at ghillers by thems fecondly they doe not harden their Lord, hearts

3.

00

the

Ter.

che

and

ney cin

101

add

nell

and

ed,

im

bec

TO-

ils

26

em

ice

in-

gue gles

èn.

the

rof

are

arts

Confider

gers

hearts in stance not their thearts are mollissed by thems phidly, their associates one such there are such their hot they durches them to the danch lastly, they come not as the rendinging hand of God in fury spon when, but in lone, as a father corrects this childe, and they see and say, to how sife are all Gods children in all their langers, both of life and death. So that wee see the dog come is cleased. That all twie be leeters as the in good safety under Gods affilized protectional against all dangers of life and death.

For proofe of this point stirft, confiderlife & death proofer. together, and then confider them afunder, and wee hall finde this to be true a confider them togethere as Roman 8. Whether we line, wee line voto the Bord or whether wadge mee dre watothe Lord sobesber we line therefore of dre mee arnobe Lordy: The perfonsithere spoken of atotive beloduers weed and thereare two things affined of them Fifty their chery to God secondly Gods protection oner them! their duese to God in the formier part of the werle in life and death whether wer live a that is for the time of our life meeline unto God : that is; wee confectate our bodiesand foules, our lives and allour; endeauours to Gods finice, and so his glosy commercial and that is for our flate in death) once driverish be word that is weconsecrate and offer up our foules and bodies a ho ly Sacrifice to God : Tihon feedidy. Gods protection on our them, in the end of the verte, whether weeling of the are the Lords : what her me time; thereistor our classin life; mederethe bords, that is the Lord protons vs. leepes vs. and preferues vs in al bilangoes! whithe manyre that is for out there in ideals the Lord comparats fauctive and dimess to ode of all daise

gers and cuils, that by death are threatned when we Seethou bearrue beleener, and labourto line and dye in obedience to God; and then furely whether thou had neft or dyefty thou art the Lords, he will protect, prefertie and fauld thee in all dengers of life and death which is as much to fay, "That all true beleguers are in good fafety, &c. as in the Doctrine, In Plat. 73.23,24. the Prophet makes it his owner particular, focaking to the Lord in the fweete meditation of his foule. was alway with thee, thou haft holden mes by my rioth band thou wilt quide me by thy Quinfello and afterword receivemente blory. I was alwayer with thee, faith the Prophet then hee was ever in true fafety ; Thou hall helden mee by my right hand; therefore alwayes proteaed by God in all dangers a here is entire fafery yes busthance for the time past your what shall bee for the times acomb & All fafety, southof his whole life The will guide mee with the Counfell; thy counfell that free mee from all dangers, and preferre me in dangers and carry medafely through all my dangers that is for the flare of my life; but what shall become of vs at death? All fafery too; even to death, and in death. and after death ; yea, more than lafety, euen lafety in Blaty and afterward receive mite coplers. Phil. 1.20. I are confident (faith the Apostle) that the Lord left Chaif shall be magnified in my body, whether it bee by life er by death : Paul applies it to his particular, he is confident of his fafety, what focuer comes, that Christ shall beemagnified in his body, &cc. And how shall Christ be magnified in his body in life and death? why in life, by his manifold delinerances from the manifold danger of life; and indeath, by his full define range from all cuils and dangers of life and death into

gers

Confider

chi

the

flip

WO

phe

feet

not

deal

Pfel

his S

bed.

forl

and

ono

Lor

dear

well

Lor

rate

COLL

the

fepa

Lord

hisc

life.

OT

ty vi

beca

I kill

life

be g

chap

5110

VS

dye

ore.

th.

cia

24.

ing

.4

o he

the

iall

he

nd

or

at

h,

0.

IF

y

CT

Section 2.

Confider life and death afunder o first in life, Gods children are in full fafety vnder Gods protection all their life Mal. de jo. Our feete are fubied to many flippings and flidings, whileft wee walke here in this world, enen all our life time ! yea, but faith the Prophet. God boldeth our foules in life, and suffereth not our feete to fin: that is, God holds vs fo, as that wee shall not fall away from his tone in Christi Secondly, in death they are in fafery too, under Gods protection, Pfalistis Precious in the fight of Lord is the death of hin Baines. A propre childrent Godlies upon his death bed, and bemoanes himselfe, his friends also gridue for him; in the fight of the world, he is in a grieuous andmiferable state; year but in the fight and estimarion of God, his death is very precious and deare a the Lord loues him, the Lord comforts him and at his death ... the Lord receives his foule as a precious Iewell into his own bosome: his death is precious to the Lord, it separates the vile from the holy; death separates him from his foule finnes, and from his filthic corruptions, and from his vncleane flesh, and from the wicked world, a precious separation, but it neuer separates him from the love of God in Christ tofic our Lardy no, it is fo farre from that, as God ofteemes his children more precious in their death, than in their and they keepe vs very faitly and forely, for har wall

Thereafons why all Gods children are in fuch fafe- Reafon. 1. ty vader Gods protection; are especially these : first, because God is the Lord of life and death, Dent . 32.39 Ikill and gine life; and God is not onely the Lord of life and death it felfe, bun of the flate of hife & death; he gives life, and he disposeth of vs, and of our whole chare in life, and he inflicts death, and disposethour 143

State

The

shen

gua

the

Lat

dre

.. ye

on

are

of

230

not

tle

the

fit

fre

im

the

HE

uct

felt

15

hec

the

of.

of

Ba

dea

POT

arc

he

flate in death wee live of the Lord, and in the Lord. and to the Lord; and we dye of the Lord, and in the Lord, and to the Lord of lay, he is the Lord of life and death, and they are his fernants, and they can doe not thing but what God will have them toldoe; and there fore except God himfelfe will hurrys, thefe can never hurrys, nor put vs out of his fafety, yea further, feeing the Lord himfelfe lones vs land protects vs. life and death being his feruants, shall be applyed and difooled of forthe feruice of our fafety and protection, God is not governed by our flate and condition either in life or death; but our state both in life and deathis altogether over-ruled by God, and framed according to his owne will; fo that his will being to do vs good, life and death therefore, and our whole flate in them moft be answerable thereuito. I on , mid a well bol

Reafon. 2.

Secondly, the Ministry of Gods Angels, that is an other reason of it; for both in life and in death we've under the cultody of the Angels; and that by God appointment, as he being the Prince of Angels. God gives bis Angels charge over is, to keepe vs in fafery both in life and death, and that is the true reason of our lafety, Pfalip into, 10 . The Angels keepe vs. and that writerfally in allown wayes; they keep ys, and that very charily and tenderly; they beare us in their bunk, and they keepe vs very fafely and furely, fo that meet dela not our foote against a flood Now the procedion of the Angels is Gods owne protection, because its by his appointment, and therefore afcribe it notto the Greature, it is due to the Creatour, bleffe God to it. The Angels doe many good offices for vs., they waite on vs. they deftroy our enemies othey comfort vs in our diffrestes and troubles about about all, they flace guard ord.

the

and

no.

cre-

cuer

fce

life

d di.

tion.

ither

this

ding

ood,

bem

to.

San-

are

ods

God

fery

n of

and

that

was.

1

tion

TIS

otto

for

hey

fort

they

nard

guard our perfons in the time of our dife, Pfalme 34 J. The Aweel of the Lord pitcheth his Tents round about themebar feare him; and detimereth theme And they guardour foules at the vincof our death, and carry them into valvabanes before, as they did the foule of Latarni Lake 16:22. Here is the fafety of Godschil. dren vader Gods protection both in life and death.

VThirdly Lifeand Death are ours, our friends, and Reason. on our fide and at our fernice, I.Car. 3 2014 All things are lower Life's ours, and therefore all the paffages of life are for vs ; and not again five it, Death is ours! and therefore all the passages of ideath are for wes not against vs. : Gods children hauerh fipecial its the to life and death, to claime them for their owne: they have warrant from God to take all the benefirthey can afford them, and a printledge too, to free and secure them from all their hurts; God harh imposed an incurable law upon life and death, that they shall be attendant y pon his children to doe them all the good they can, but no enill; and God hathgis uen power and an heart to his children, to ferue themfelies voon life and death for their owne fafety. Hall Reafon.4.

"Fourthly Death and Life are fanctified and fweerhed viroles by the life and death of Jelus Christ, and that is the reason that we are in fascey against the cuill of all our afflictions wand this reason the Apostle gives of it for his owne particular, Philip. L. 20, 21. Christ fall be mignified in my body, whether it he by life or by death : Why for Christin to mee both in life and death And folikewife it is the Apostles reason for all the faithfull in general blood to 90 why wee are the Lords whether we line on the stop correction he shereford threat, and referenceing and remined, that bee in be to Lor abortiof rehe dead and glinke; that is it that he

F 6.1 .

he might be a protecting and a fauing Lord to vs both in the state of life and death. A Snake of a Serpentis in danger to posson vs, and sting vs, if we handle them as they are, but if wee get out their posson and sting from them, then we may handle them safely, and they can doe vs no harme. In this corrupt state, life is as a Snake, and death is as a Serpent, full of poyson in themselves, and we are in danger to be stung and poysoned by them; but Christ lesus by his life and by his death hath taken away the poyson of our life, and the sting of death, that is sinne, and so we are now in lase, ty against all the dangers both of life and death, there is no burt in them. The vies are these:

(3

fo

ha

Le

me

is a

fen fen

att

not

the take

line

fou

110

neff

glo

for

fioi

desi

but

Vfe.z.

The first Vse is for matter of comfort to Gods children. It is matter of found comfort to all true beletuers, that they line in fafety, and they dye in fafety! They line vnder Gods protection, and they dye vnder Gods protection, they line a happy life, and they dye a happy death : Bleffed are the people that are in fuch a cafe i yea. Bleffed are the people whafe God is the Lord Moles was rapished with the meditation of the happy estate of Gods children in their life, and in their death, Dent. 3 7.19. The evernal God is the refuge and point bis armes thon are for ener . Bleffed are then Offreel, who is like unto thee, O people famed by the Lord ore. Here is a happy flare indeede; feares affault vs., God comforts vs wafflictions trouble vs. God preferues ys ; our ener mies chruft forest ve that wee should fall, but Godis our helper, our finnes endanger vs, God deliners vs the Divell tempts vs. God wpholds vs a death strikes at vs, but God he shields and sayes vs r our hearts and frength, and our lifethey faile vs. yea, but God is our portion forener he will never faile vs, neither in life nor in death. Shall the Creatures hurt vs : No the

Shall not, for God hash made a conemant with them for vs. Holes 218. Would the wicked Iwallow and devoure vs: They shall not : God will not give vs as a prayte ther seeth, o. Pfal. 124.6,7. Is the whole world in an voroare round about vs ? Yet we are in fafery, Pfalme 1.7,8. Is the whole frame of nature out of order (as it lackes but little of it at this day) yea, but hee that cals woon the name of the Lord shall be faned, loel 2.31,72. A necessary consideration and meditation, as at all times, foin thefe troublefome, cruell, desperate and bloody times, when wars, and rumours of wars are founding in every mans care, and Gods enemies make hanocke of Gods Church, and the Angell of the Lord is abroad in the world executing Gods inft judgments in many places, and when there is a generall combustion in most parts of Christendome; yet here is all outflay. The Lord will farely helpe his prople and fane bit inbertrance. Vpon all his glory shall been defence Yea, but are not many of Gods deare children at this day greatly perfecuted in many places? are they not murdered confumed and deuoured ? It is true, let the wicked take away their lives, yet they shall never take way their foules ; no, God is ready when their lives are taken away by their enemies, to receive their foules, and to place them in eternall glory. V

The second Vie is to stirre vs vp to much thankful Vie.2. nesset God, that he being so holy, and mighty, and glorious God, should so respect, and take such care for such pooresina full wretches as we are, as that hee should continually watch over vs, not for cuill, but for our good, both in life and death; whereas wee have desented entil at his hands. The best Master that is can but protect his sequent; and booke to him but while he

odI

th

Lis

em

ing

cy

15 4

nia

oy-

his

the

afe.

icie

hil-

leety: nder

dyc

ord.

PPY

eath,

nder who

cisa.

forts

cnc-

odis

S VS

trikes

is our

they

fha

Z

liues.

lines, at his death he gives him over, and can doe him no good is but our good God, out he wently Mafter, keeps and protocks vs his finfull fervanes, and duth its good both in life and in death, and after death. This is a bleffed Mafter, and bleffed are those fervants that serve such a Mafter. Pfal. 48. the last verse, This God is our God for ever and ever, be shall bee our guide unto the death.

Vfe.3.

Thirdly, this should frengthen our faith against all terrours in life and death; againft all terrours in death. against all terrours of life, because the Lard w the Brength of our life, of whom then fall we be affraid? Pfal. 27.1. & Pfal. 42.8. God is faid to be the God of our life. this is a fweete comfort, and should much strengthen our faith against all recrours in our life, because Godi the God of our life and what can spoile that which God preferues & Soin thould frengthen ourfaith againfall terrors of death, Though be hill me yet mill I soul in bin, faith 100 son 12.14.) to And the Apostle . Cor-Sil we know that if the earthig hanfoof this our Taberneck bee defroyed, wer have a building given us of God, that is, an house not made with bands, but evernall in the hear nens. If God take away our life, wee have an eternal has are akenaway by their commiss, noused nigsth

Ffe.4.

Fourthly, this teacheth vs patience in all our fuffer rings, because we are in fafery against them all a voder Gods protection. It is out Saviours owne arguments. Lake a 1-18, to them shall not one thirte of Jean brade perifect by your patience professes your forles. We have great reason to be patientall the while we are in later tie, but in the while we must be patient in all our sufferings; but his life, but in death root and sherefore we must be patient in all our sufferings; but his life, and death, and

Daniel

100

The

E

0

20

71

for

thi

ce

ble

181

Pfa

.I

2.

The last victeacheth vs to apply our felues to God Vie.s. understandingly and feelingly in life and death, that How we may to we may be parrakers of the comforts of them both apply our felues And herein confilts the right art of a true Christian, derstandingly and tillwee are well skild in the knowledge and pral both in life and dice of this art, wee are but pidlers in our profession. Buryou will lay, how may we attaine this skill to apply oppfelues vnto God vnderstandingly in life and indeath! I answer, first, we must stay our selves vpon the promife of God; let vs fixe our eye ftedfaltly vpon the promile of God, that is it we must build voon God bath promifed that hee will never falle vs nor forfile vs : that he will lay no more vpon vs than hee willgine vs ftrength to beare, that he will be our fhield andfortreffe, defence, affurance and faluation : that we shall be fafe under his wings, &c. Rest upon these promifes of God; and beclure they shall never faile. Though beauch and earth faile, get not one cot or tittle of Gods word and promifes (ball faile, they (ball fland fast for our and ever. We have a conditionall promile for freedome from temporall dangers (fo farre as shall be good for vs) we shall inioy temporal safety; but we hauean absolute promise for our eternall safety: and this let vs absolutely build and rest vpon without exception vs in cuery on iculary ace decided

inSecondly, thou muft cast thy felfe down in an humble fabmission under Gods hand, and umo his will in the whole efface of life and death. Pfalisy . 23. Caft the barthen upon the Lord, and be will nearly thee, de Mally 14,5 Delight thy felf in the Lord, and he foull give the stine hearts defire. Commit thy way onto the Lord; undernition birm, and beefball bring it to paffer Tivet A. 191 Commit your fontes na God in well deling, sas visto a

faithfull

7. 2

ffeder ent.

14

I

h.

d.

46

cele

150

164

all

ads

alch

16

fo

ry.

EOI

ise

da

en

G

Wa

We

Far

no

cho

like

the

W

the

like

thi

are

fure

dife

the

fide

Sici

Wat

mak

pref

but

they

sid-

vere God ve-

de Randingly

faithfull Chester. God hath made and given vs foules leaves committhem to him in well-doing, and he will neuer call them away be is a taithfull Creator & will not fuffer that to perifb which is fo committed to him. If dangers offer themselves, fay thou, Here I din Dord doe with thy fernant what then wilt for life or death: And then thou shalt have God at hand, to say to the foule; Here Iam oh my fernant, to vphold, and to pie-

ferue, and to comfort, and to faue thee. mel a diether

Thirdly, wee must grow to some familiar acquaintance with the life and death of Jefus Chrift, feeling. ly and fauingly a not onely as hee living and dying in himselfe, but as he living and dying for thee, and thou living and dying in him. If once wee can meditar foundly on the life of Chrift, apply our felues vntoin is will sweeten our life; and foif wee can meditate foundly and rightly on his death, and apply it to our felues, it will sweeten our death . For this is the purconthat wee must conforme our felues voto bothin Gods intendment, and in our owne practice. Look how the Prophet Elifbadid foread himfelfe on the child D. King. 4. 34. and laid his mouth to the childes mouth Se. fo doth Christ spread himselfe voon every me beleeuer that rightly apprehends him thee Aretcheth himselse vpon vs in euery particular; hee layeshis mouth vpon outmouth, his eyes vpon out eyes, and hishands vpon our hands, &c. to fanctifie vs. andio presente ve in them, hee layes his particular temptati a sand fufferings on ours, to fanctifie and preferrets in ours; his life on our life, to fandifie and prefere ys in the state of life; and his death on our death to fandifie and preferue vs in our flate of death? Thisis a lingular comforeto a poore foule, to apply Christ fairbial

cs.

Hiv

llip

in.

ord.

thy

Die-

in-

ng.

100

tate

dic

tate

OIL

hin

oke

ill

wh

rue

eth

his

and

dio

ath:

ers

ruc

1,10

isis

life

ife and death to himfelfe a I fay, it is a found comfortothen both in life and death, but this is a myftered curty lone is not acquainted withit yda . A R . ast Laftly leevs make application before hand of the somfors of God against the dangers which wee are Subject to not in generall onely, but in particular ! It is our skill to apply particular comforts to particular dangers, and troubles. Is it matter of life that dorh endangerys ! Doethe comforts of life drawys from God? Letys confider; that they are but for the outwardman, and that they are our enemies and fhall we make much of an enemie, and preferrethein wellfare before our owner Secondly; confident they are not permanent , but vaconstant and transitory bliev endure but for a time, and for a flort time: They are like to leng gourd, that came up in a night and perished in a night; and wilt thou fer thy heart woon that which is nothing : Riches have wings and flye away, they are quickly gone, and for are honours, and the like, and wik thou fet thy heart woon such transitorie things & Thirdly confider that all outward comforts are mingled with many forrowes, every fweete pleafure and worldly comfort hath his fower paint and discomfort; though they be pleasant for the time, yet they are lower and bitter in the end. Laftly let vs confider, that the comforts of grace are incomparably greater, and better, and more excellent than all outwardromforts, there is no forrow in them, they will. make thee truely happy and bleffed; and wile thou preferre the shadow before the substance ? Yea, but will some some fay My crosses and afflictions, they perplexe and trouble mee and make mee unfiere ferue God Lanfwery that is the fault, why Z 3. thould

histe

time

full

Barr

A

it m

I'an

WOI

thec

fent

bitte

deat

for

I.C

are

grat

met

con

will

thy

RIS

Lor

truil

whi

lool

his 4

MCH :

yea.

fore

mife

and

feeli

should croffes hinderthee, or difable thee for the fer. nice of God : Still apply Gods comforts to thy crof. les first, thy mosses are but shore, though they bee flarpe; and will thou not endure a while, for a time fecondly they are light and momentary, 2. Cor a 19 thirdly, they are nothing in comparison either of the paines of hell, which we must endure hereafter, if we will not endure the croffe here or of the glarvif heaven, which we first be fure to have, if we endure afflictions pariently Rem 8118 paccount that their flictions of this prefent time, we not worthis of the plant that hall be formed to ve And againe, we have many times of comforts mixed with the dayes of afficient and this may keepe vs to the fernice of God in our lines. Yea, bur what shall we doe in death? that is the end of all : shall defire it to rid mee out of all my troubles : Lanswer ho, thy times are in Gods hands. Pfalazzoi sa and not in thine owne; but if thou delrefodeath, that thou mailt bee with Christ, it is well; but if it bee for worldly discontenements, it is defe rate and damnable. What then, shall I feare it? we know that the verie name of death is fear efull vntows. Lanswer, that it is onely thy owne feare, there is no more feare in death, than in any other things we make it foarefull to our selness alt is but the withdrawing hand of God; if we fearein, it is because wee are wit ked for the righteens have bope in their death, Fren. TAL 32 But mibut book butbithe wirked; if God takes may bis fauler laber 80 Yea, but the time of my death, that feares mee . I would beericher, and I would be better before I dye it is yet too soone to dye: Im fwer, this is thy peruerfe judgement; but whatform thou thinkest certainely God neuer takes away anyou thould

fer.

rof

bet

ne:

Y7.

fwe

V of

lure

e af-

any ion.

OUT

the

my

nds.

lefi-

ell:

po-

WCC

3V5.

SHO

aske

gain

WIC-

res.

.

ath.

bet

120-

chici

gol

hischildren fint in ductione, how for unvit forme vntimely to vs. Ieb 5.26. Thou shalt goe to thy grave in a full age, as Ricke of Corne commeth in due scason into the Barne. 10 QV, NO MARA CARDO SAT

And fo the kind of death, that feares mee; happely it may be cruell, or reproachfull, by warre or the like. lanfwer, it is all one how focuer it be, it cannot bee worse than thy Saulours, and why should it dismay theophis the dame hand of God, and he is there are fent with thee to receive thy fouten Year but deal is bines: Bur Christ Tefus harh toofed the forrower of death all a can and that not for himfelfe onely bue: forwallo, yea he hart sweemed them by his victorie. 1. Con 1313 4 Laftly, the confequents of Hearth, they are the workand most fearefully sudgement and the grave, and correspion seco Pantiver, agains indues ment thou with ger faith and repensance, and against corruption and the grave, thou man beleeus that God will raise by both we againe, Alal. co. rice And to for thy foale, thousand commit trinto the hand of God it is deare and precious vnto him. Haft shoulerned the Lord with thy foulealt thy life; and art thou affraid to multim wieldinarahy death ? Wee are appro fofped whirehall become of our loules at our death a Lety's lookerpon Christ lefts a confider what became of his foule at his death, it went into Paradife into Heanen: And what, for himselfe alone no, but forvs, yea, meerely for ve for that the children of God are as fore ofit, as Christ himselfe. Thus let vs comfort our felnes with the application of Gods particular promifes against our particular rioubles: and both in life and death let vs apply our felues vinderstandingly; and feelingly vnto God and fo thall we be lafewnder his Ilsgia protection.

protection, against all dangers both in life and ideath

The tenth SERMON, vpon Same. Romes the two Man Ser Mon Ser Mo

For I am personaded, (or I am sure) that neither death, mor life, non Angels, nor Principalities, &c.

He Apostle speaking here of the safetic of all truebeleeuers in the effate of grace, againful dangers that can possibly befall them; he don not content himfelfe (as you have feene) to speake of their dangers and comforts onely in generall, butfor our better fatisfaction, hee enlargeth his speech to their dangers and comforts in particular. And thele particulars hee fets downe beforevs, in five feverall branches or rankes . The first ranke of dangers and comforts are of life and death. For Lass fure shat mil ther drashwerlife a. The fecond rankeare Angels, Rus lers and Romers . The third ranke are things profest and thingsto come: The fourth ranke is beight and dethi The fift and last ranke is as it were an extent of his freech to all things that can be imagined, nor any other creature asis he should fay If I halle omitted any other creature in the world in the fe particulars, yet they shill notyleparate is. Wee have spoken already of the first ranke, death and life ole allemin of san'w br Awa

Now we are to speake of the second ranke of day gers, and of our comforts against them, nor days, Rulers, and Powers, wherein wee see there are that forts of dangers, Angels, Rulers, Powers. In this second ranke, the Apostle climbes up a higher straine than before, for here hee specifies the most mighty and print

procedion,

cipall

rin

dat

ger

thr

the

the

gel

the

Roh

der

med

in (

and

MY

Wo

din

shar

da co

bunf

h

mi

BER

16.

WD

211

all

th

of

for

to

efe

rell

and mel-

Ris.

fent

pthi

his

then

cher full

first

dane

three

in be

prin

cipall

cinal active workers that are in the world vider God! that either have or may have any hand in the indange ring of ourieftate. Life and Deurhalte but certain flates and conditions, liwherein wee are libied to certain dangers but Angels, Rulers and Powers, thefe are certainechiefe lining agents, which doe or may endanserve either by life or death. For the meaning of thefe three monds b donfelle that there is great hardnesse in themand great difficultie amongst Interpreters about them I will not trouble you with many exposicions sencially the words are expounded altogether of Allgelse and nothing elfe , but herein fome focake more boldly, and some more modestly : They that speake more boldly take it thus by Angels they understand the whole Army of Gods Angels in generall and by Rolers and Powers they winderstand certaine diffine of ders of Angels one about another. But this though it beeshe indeement of many of the learned, yet it is a meere conjecture for there is no certaintie fet downe in Gods word, what be the diffine orders of Univels: and for a man to take vpor him to speake of such high mysteries asthefeare , without warrant from Gods Word, is great prefumption. They that fpeake more modelly, doe ynderstand by all chese whice words. dryels, Releasy and Pamers, one and the fame thing, that is all the Angels indifferently: But Why doth the Apollehore give them feneraltnames; they answer, shathedoth is in three feueral reflects: They are called Angels, in respect of their office; they are mellengers fecondly, they are called Rulers, in respect of the excellency of their natures and Powers, in re-Mot their mightinefic and firength. This expofition comes merelt the Apostles meaning and it convnderffand taines

raines nothing iour against the rule of faith; not against the Me of the words, non against the drift and feore of herplace, see . Ket in comes flore of the Apostle fraine, and dothings seach the full meaning of the place for the Apollo here, in the height of his frink makes a general challenge against all living might workers in the world vider God a that they failing wer improach the fatesie of Gods children in the fate of grace cherefore the words thull lice to expounded that, they may comprehend all suchagence whatte ucx. Now there are other mightib lining workers to fidesthe Angele, therefore fauing the ingentem of the better learned, we expound in thus a By Mugilian understand all the Angels that are as well those the stand asthologian are fallers as with good as bad for to the most described gaines y Forwhen the Sont syre ippolition good Angels unblygireld briten to Angels class Angels, mighty Angels, the Angels God de i Burbere it apeakes of Angels in general and therefore weeder to waiterfund without of go and had to By Dillers out Principalities prince vale stand earthly Gouernours, the great and mighty M narchs and Magistates of the earth, Biogs, Day COMES and the histographic wordy in the Original sampely rentited withis sout ibowe places of Scriptured Late 12 has whitehand of bring and the Spragaguer, and winter Rulange ou And Things Mas chemoniminale that a bey be fublacted principalities Referse It is sing that the fame word is fornerines in the Scripture meant of the Angels, which goods badi butshe Apostle having mentioned them also in the former wonds therein no deade what lello be with of them inchisword code Thirdly by com understand Aa raince

10

the

201 alte

-91

Atte

The

byb)

Aelth

rtich

14/4 2

off car

MUG

apply Auge bleme

ore lies

the

rit.

htie

ははないとはないではないないとのないから

igil desi dun

month indual the gifts and enablements that either amilled waltedly as authority, place thengell, wit of the doctor for the world in the Otiginall which y nifes not founder the agents the hifeliles, as the pow ersandenablements whereby they do worke : To that lay all the briefly together, and then the meaning of the wordsave thus much as if the Apostle floured fava am fure, that neither all the Angels, good nor bad not all the Rules and Potentities, Monarch's and Magi-Amend the worlds morall the powers of chable a than thele overy other the furnished withall Anil ener becable to forar are more from the tone of God winchespress our Gord. Flere is a high straine his of the second several flumewhite of the second the second actions, and actions it encuer perform or other manual to the second seco

Explicacion in נוחב בשבונות פן etizit na errit

T

-The Boaring that arifeth naturall out of the whole Dottrine. Range the words thus wafolded, is this maniely That how lener he beet that Angels both good and bythand Ralem great Kings and Emperous, Potenares and Monarcheofthe world, are mighty workers, ordica with great powers, gifts and enablements; yet Meldier Angels good nor bad, not all the Rulets and Potentiales in the world, endued with afficient powers tiles, and enablements, that letter bee able to leparate Tives a strong of the wife were his arend the the die

"To moid confusion, we will handle the three feue all branches of the Doctrine, eueric one apart: wee with the begin with good Angels, and then we mult apply the Dodine thus, That how forder the good The first branch Angels are mighty workers, great in power and ena. 2 Dottrine. blements, yet neither they, nor all the power they

haue,

Explication in the opening of three particulars.

I.

have, shall bee cuerable to feparate os from the lose of Godwhich i in Chrift lefus our Lord, For Explication of this point, wee are hereto touch thefe three particulars, as necellary for the vaderslanding of this Dodrine : First, what these good Angelsare : Second ly, what is that relation and communion that is be twixt them and true beleevers . Thirdly, what dan gers they are that may befall true beleevers by good Angels. induce, that neither all the A

For the first, whangood Angelsare: Good Angels gels are certaine spirituall substances, that kepether first effare, and are immediate and continual anen dants before the prefence of God: That shey are file Stances, their actions proue it, they reloyce, worling God, paffe from place to place, and performe fundie actions, and actions are never performed but by inflances ; that they are spicitual substances, the Scipture tells vs . Heb. 1.7. Hee maketh his Angels Spinis that they kept their fielt effate, the Apostle dadein plies, Verle 6. when he faith ofenill Angels, That the kept not their first effate, thereby necessarily implying by opposition, that the good Angels have kept the first estate, that is, the blessed estate of excellencyth God created them in. Laftly, that they are inne diate and continuall attendants before God Dent lawit in a vilion, Dan. 7.10. The ancient of dayes fall when a throne; And who were his attendants! the Au gels. Thousand thensands ministred water bim, and to thousand times ten thousand flood before him. So we lo what the good Angels be: many other things might be faid of them, but I touch thefe onely, which offer ceffric wee must know for the vaderstanding of the numents, yet neither they, nor ai band ai anifold

6-B breach

ge

ol fő

T

be

T

pauer!

ne of

tion arti-Do-

ondsbe dancood

fat An

dje

in the

The

The fecond particular is, what this relation and communion is, that is betwixt good Angels and rrue Referens: Surely it is a neere relation and heavenly communion they and we are fellow-feruants as worhipping and feruing one and the fame God; the Ancell himfelfe anoucheth it, Ren. T9. 10. I am thy fellowfernant . They and we are brethren in the reftimonie of lefus, as the same Angell affirmeth in the words following: They and wee are fellow-Citizens of the heants li Ierufalam, Heb. 12.22. Wee are their charge. they are our guard and keepers . They pitch their tents round about us for our fafegard and protestion, Pfal: 14.70 They are our patterne wed are their reformblance both for obedience whilst wee line here, Mat 6. 20. Thy will be done in earth as it is in beanen; and likewife for glory hereafter, Luk 20.26. Other bonds there be whereby they are affociated to vs, and wee to them: but the fearethencereft and chiefeft, and most remarkthat we mult be so stedfastly settled in the sinh ofolds

The third and last point is, what those dangers are that may befalltrue beleeners by the good Angels: Tothis Ianfwer two things; First, that the Apostle doth nor fay heredirectly, that the good Angels of themselves may endanger Gods children, but hee feetes it here by way of supposition, as if hee should ay, Suppose that they should endanger Gods children, yershey could never separate them from the love fand And this is very observable in the whole tenor of the Aposties speech, that all the dangers which hee mentions are put downe by way of supposition; but lafety and the coinforts against them , are sevdowne mucly and discally cas if he should fay Suppose that the good Angels should inchanged visite certainly plaine Aa 3 they

3.

3.

they should never feperate ve from the lone of Gail; But efpecially his to be marked in this particular; concern ning the good Angels, for this is meetely a supposition that the good Angels of them felies should buin we Rue why then doch the Apostle mention any fuch matter here I answer, for the further confirmation of true beleevers in the affurance of Gods lone. I will cleare this place by another place of the Apolile in the very like kinder Gal. 1.6. If an Angell from heanen preall app other Golpell, One. Will any man conclude from hence, that therefore an Angell from heaven may you can preach any other Gofpell than Paul had pregeter ed : Nochbuche Apostle speakes it by way of suppor fall-onely, and supposalls doe not affirm bany thing in being: Yea, but why doth the Apostlethen here vie the name of an holy angell in this cafe . I an fwer he badgood reafon forit other might confirme their she benefi inalian nithi which hee had a night, nindely that we must be so stedfastly settled in the faith of the Gofnehof Christabatif an Angel from beauen should teach any lother Doctrine (which is a thing impossible ble) yet if he should we must defie him and hold him accurred. And to the Apostle in this place makes the charcof Gods children To fure and firme, that if the good Angels frontd Terpenfoher against them to separate shew from the love of the in Christ lesing (which is impossible) but if they hould be they could not dooin Schondbyj Landweithar how foener they do nociofchemiclues endangenvs, yeroccationally in the gard of cour weak neffe and corruption of they may en dangebush Wemayim our weakneffe abufe them; of distanched in the distance of purpose of the plant of the property of the property of the property of the purpose of the purpo eddinger out fring gleatly by thein I will give you they Aa 3 plaine

m

ly:

38

-23

co

90

th

ut

HØ

up er ue

re

6

1

PY

T

in de

が、呼ば

ld :

ď

W.

Our

plante inflance in the holy Aportle S. John Read . 19 round Read to 8 Hee was a true Beleeder, yet in his walneder by occasion of a good Angell hee was in dangered committe vile and most fearefull finne, the verit finne of Idolarrie, and that not once, but twice, and that though hee were reproued for it? A grieuous fine buthe Angell hee hinders him, see how doe it out (Mith He) wor for not me, worfor God ! The whitel wee may observe two things that doe effectually corp complie point in hand? first that true beleevers how mough their corresption & weakness, been dangered inchestate of grace by the good Angels , yet feed and ly that God will never fuffer them to bee overcome and (wallowed vp of this danger; it that never premaile, water to Pour se their from the tone of God withth is the they are euer implosed should wind

And will the Decrine being thus cleared, wee Proofes. como rothe brooks which are thele, was 98 to. See whit we tering wis one of thefe little ones, for May wate you there in beanen their Amyels alwayes behold the face of my father which is in beanen. Thefe words are the words of our Saujour, and he ownes them by a foecial challenge, vygy with you? I that they well what belongerto God and to Gods Angels, and to Gods little unes, the visco you de forfe por one of the feateste one; for in blance release they els absorbe Deboth be face of my flether which a to beaute. The matter affirmed there, is the continual attendance of the Atigels to the prefence of God bin the drift of the speech is to note the contimillione that the Angels of God have ouer Gods weatermated, is appeared, in it, by their title, their mich they are Gods Angels as he being their Lord अस्तीका का भीता वृत्तिक वारति के वारती वारति के विश्व

T

20

to

w

17

ke

ch

to

th

the

for

ha

the

A

on

bin

blk

PIA

chi

Gen

12.

free

the

to

oit.

our Angels, as wee being the children of that their Lord and Master, and in respect of the care and charge that they are imployed in about vs. Secondly it anpeares by the forme of the reason, See (laith our Sauit our) you despise not one of Gods weake children, feether you burt them not : for I fay unto you; as who should fay. Doe not despise them, nor hurt them, for if you doe furely their Angels will reuenge the wrong and have done to them. Thirdly, by the time, alwayes, this is not for a day, nor for a yeare; but alwayes, withour ceasing: put all these together, and the Doctrineis here clearely proued, That the Angels of Godare ours, they are for vs and not against vs, they will be avenged on those that hurt vs, and therefore will ne uer hurt ve themselves ; and this is their care and pre-Ctice alwayes, they are euer imployed about our good and therfore they fall mener feparate or from our greeteft good of all from the lone of God in Chrift Jefm. Heb. 1.14. Are they not all ministring spirits fent forther minister for their sakes that ball be beires of salunion! The Apostie speakes here generally of all good Angels, Are they not all? and doth not divide them in of fice or nature, but joynes them in both they are all (in rits by nature: And what are they by office : They are all ministring spirits, and what ministry is it that they are imployed in four forthers. God kinds them some from time to time to performe certaine offices about his children, and his heires, as a father makes his feruants to attend him that shall be his heire and they are fent forth to minifer for their fakes that hall be heires offaluation, They are molt ductiful attendants vs that are heires, and they ministen for our fakes, that is, for our good comfore, and protection onely, new

eir ge

ure

sis

Sis

210

oct mer ad, and the least

An-

of-

bey and and and fer-

PART OF THE PART O

for our hungthey know from God that we are appoinred to faluation & fhal they at any time binder vs of in They take notice of it that we are heires to their Lord and Mafter, and fall they, being fertiants, goe about to hinder vs of the inheritance which their Lord and Mafter and our Eacher hash appointed to vs to No furely they will at doc it; but on the contrarie, they will helpe and further vs all they can thereunto. Pfal. or tras. He fall inchis dagets charge our shee so keepe thee in all thy wayes, ore. God hath committed his children to the charge and custodie of his Angels . What to doe to keeps them, not to deffroy them; and tokepethem in all their wayes; they shall not faile themin any one passage of their life, to beare us op in their bands never to fuffer vs to fall vererly from God. much leffe to canfe vs fo to fall, that then daffe not thy fore against a fine: They shall preferue vs from the harmes that our felues or others might doe voto vs. therefore themselves shall never hurt vs in the least kinde, much left in the matter of grace and faluation. A place so pregnant to produce the infallible protection of Gods children by the Angels, that the Digell himselfe acknowledgethis for accreaine truth, and alledgeshittforsharpurpose, Moth.4.6. Lastly, their practile makes this good by experience; what good offices have they done from time to time for Gods children preferred them from their enemies, as Det. Gent 19 to delivered them out of prifon, as Ever, and 12. comforted them in their diffreffes, Ad.27.2 3,24. hreadthem in their troubles, as the Hraelites, Ifa. 65.9. thewed them and directed them what they must doe tober faued, as Cornelin, del. 10.5. In aword, infinite me the good offices that the good Angels have Thirdly. doge done for Gods children but here is not one place extend in all Gods word, to produc that any good Angel hath done any hadmero any one of Gods children's No, that is for the cuill Angels to fourty; they have making their, and never doevs the least good, but the good Angels they be they want word, they are altogether and onely not helpe vs.; and never to doe vs. the least hame, and therefore they, with all the power they have, can never soprate wife on the lone of God and the best into the form. Lord, we do not see they have the lone of God and the best into the first and the control of the lone of God and the best into the first and the control of the lone of God and the best into the first and the control of the lone of God and the best into the first and the control of the lone of God and the l

tee

AR

Im

en

ga

ko

che

of

Th

Vtt

firf

Go

Wit

his

der

Go

raig

Suf

lore

Reafon.I.

The realons of this point may bee reduced to the two heads. First the good Angels will not hinder our faluation, if they could : Secondly, they cannot doe inifehey would. Find they will not doe wifthey could for there are foure engagements whereby the will of the Angels is for firred and enclined towards vs. as that they will never have vs if they could. Find thezeale of Gods glory: Secondly, obedience to Gods will: Thirdly; their dependance on Tefus Chrift: and fourtbly, their communion they have within. Pirho the zeale of Gods glory was another ares raphins that is, hot and fierte friend burning not in fury, but in zeale for the glorie of the Lord of Holis Now they know that Godois wonderfully glorified in the faluation of this children parid therefore they wilder hinder charactany hand, but zealously adunce into the vicermost of their powers Secondly otheir bedience to Godswill whey know it is Godswillto gine his children a kingdome, and will they croffe his will? No, they obey and doe his will, Plat 103.20. shey will never croffe it. They know their fellow-Angels frustrated their estate by disobedience and will they frultrate theirs too? Nogothey will not. done Thirdly.

2)

gel his

ult

he

vet

id

ni

efe

der

BOX

the

rds

M

ero

rift:

IVS.

56

tin

its.

hey

ro

Ito

his

20.

OW-

and

not.

dly,

18/8.1.

Thirdly their dependance on Christand their lone in him Joh, wis 130 Heneafter you fhall fee beanes open; and the Angelant God aforn ding and defeending woon the Som frank Allicheir ministry is from God tovist as in Chilfond they are voheld by Christ, or elfether are as changeable as the emil Angels were by having and they know that Chaift hath redeemed vs with his precious bloud, and will they feeke to cast away the price of his bloud : They know that Christ hath committedusto God his Fother and will they incense vs a gainst God, or God against ver Lastly, their faithful nefferovs and their gommunion with vs 2 they take notice of was their follow-fernants; and therefore they will not have ve a heers an evill foruant that will fmite his fellow feruants; this is odious on earth, how much more in heaven? I fewer the holy Angels should entertaine any faithlesse or treacherous thought againftys, theirfellowes and brethren, heaven they and humblenesse of med stuben reven bluow work The second reason: The Angels cannot doe it if Reason. 2. they would and this agrees more fitty with the words of the Apostle, that they fall not bee able to feparate us. There are two vnmouable barres whereby they are vuerly disabled from hurring vs in offace of grace: the firftis, the fourraigne power and our; ruling hand of God the fecond is the pecreneffe of our communion with Christ. First, the sougraigne power of God, and his over ruling hand both over them and vs, that himders them; they are Gods elect Angels, and we are Godseled Children, and therefore God by his fourraigne power will never suffer them to seduce vs, nor fuffer vare bee feduced by them ; Gods election must handgood for ever. Secondly, the necrenelle of our adore Bb 2 vnion

adore

and c

ordin

anfw

chril

God

neuc

God

that

Wate

more

and t

tic o

child

uing

lute i

folut

Ranc

shou

VS OL

were

child

more

ly im

and f

Acdf:

them

they

toucl

they

11, 25

our f

Sc

vnion with Christ, that is another bar to hinder them Christ tooke our nature upon him, not the Angels, Heb. 2. 16. and herein we are a degreeabout the Angels. Now this assumption of our nature into the perform of Christ, and his participation with us therein it so sanctified, and effectually ratified by faith, and by the spirit, to eneric true belowner, that they are truely one with Christ himselfe; and can the Angels him Christ? or betray Christ? or separate Christ from Gods love; then neither can they but us, nor betray us, nor sparate or from the love of Gods in Christ.

V/0.1.

The Vies are thefe: First, fince it is fo that the good Angels can never impeach theeftate of God children therefore it howes, that who localer they be that doe fall away from the estate of grace by the occasion of good Angels, that certainely they were neuer true belowers: fuch there were in the time of the Apostles, Col. 18, that vnder a colour of religion and humbleneffe of minde, did worthin Angels fuch as the Monkes and Friars bee at this day but what faith the Apostic in the 19 weef & They that teach fuch things holdens the head, that is, they hold not Christ as their head, they are verely void of Christ; and fo lining and dying in that finne, they arevirealy void of the state of grace and saluation. This fees such a brand of reprobation on the Popula Church and Religion that they are never able to claw it off. They hold many other groffe points, which a least by confequence, overthrow the foundation Christ tefw: But of this point the Apoftle faith directly, That they that hold it, hold not the head Christ. A man cannot beea worthipper of Angels, and belong to Christ And doth not the Church of Rome greatly COLON adore

adore & worship Angels? do they not reuerence them, and call vpon them: It is their professed doctrine and ordinary practice: I would faine see how they would answer this; they are cut off hereby from the head christ. I doubt not but many of them are the Elect of God, but then either the Lord keepes them that they neuer fall into this sinne; or if they do fall into it, yet God gives them repentance for it before they dye, that sortey shall not fall by it for euer. But let vs beware and take heede of this sin in our selves, and euermore let vs take heede of Popery, that doth maintaine

and teach this groffe errour.

m

els,

by

urt

NA NA

di be c

ot

W at

Ì.

Secondly, this teacheth vs the vndoubted certain- V/c.2. tie of the faluation of Gods children. That Gods children thould ever bee cast off from the estate of sauing grace, it is a thing impossible; there is an absolute impossibility in it. Nay there is morethan an abfolute impossibilitie in it; for marke how the case stands: It is impossible that ever the good Angels should go about to bend their power against vs, to cast vs out of the love of God, but if they should, yet it were impossible they should doe it: so that for Gods children to bee cast out of Gods loue, it is a thing more impossible, than that which is indeede absolutely impossible. Oh bleffed bee God that hath settled and flablished vs in such an holy and happie estate fo-Redfaftly, Oh that all true beleeuers would lift vp themselves, and know their own happinesse; Oh that they would confidently believe this heavenly truth, touching the certainery of their faluation; Oh that they would bee perswaded as confidently to believe it, asthe Apostle affirmes it : wee should doe so, it is our failing that wee doe not fo; what base minded wretches Bb 2

forth

bee f

it is it

the le

dued

heart

almi

fome

Sath

life.

Weel

almi

faris

felfe

it 154

fauc

dess.

NSte

1011

be f

015

toth

in hi

tet

whi

full

umg

hear

mig

POW

RIC

the

ran

ake;

wretches are wee, to beleeue that God loues vs in Christ, and yet wee perplexe our selues with feares and diffrustfull thoughts of this matter or of that; of this or that cafualty, as if they should separate vs from God. Our faith should lift vs vp as high as heaven vezaboue heauen, yea aboue the Angels in heauen in the matter of our assurance: Our faith should say as the Apostle doth here, I am fure that the Angels in hen men can never bee able to separate me from the love of God: and therefore much leffe can any other creature or cafualtie whatfoeuer, can any creature do more than the Angels in heaven can: But if wee confider further that these Angels, these mightie and powerfull Angels, are not onely not against vs, but for vs, affectionately for vs. wholly for vs, alwayes for vs, and that they bend all their power to keepe vs in the loue of God, and to make good the worke of our faluation : what a frame should it be for vs. still to lye flugging in the dumps of our doubtings and vncertainties; why should we not now take heart to our felues, and lay fast hold on this affurance :

Ffe.3.

wictches

The third V se teacheth vs, the infinite and admirable power of saving grace; It is infinitely greater than all the powers that are to bee found in the estate of nature; Gods saving grace is infinitely of more power to save vs, than all the powers in the world are to destroy vs: Of all other creatures, the Angels excell in strength and power, Pfal. 103.29. yet, all the strength and power they have, shall never bee able to crosse of hinder the power of grace for the saluation of the saithfull: this is the sinewes of our assurance. Some thinks it is an easie matter to be saved: No, it is the infinite and almightic power of God, that must she sare

vs in

ares

of

rom

uen,

n,in

y as

God: Cathe that

are for end

lto

s of

not

his

112-

120

12-

7CE

ŀ.

th

he

BC

8-

בסישתים ויופ

eped Angels

. or avaid ten

docustod

CHARLES MED

forth ir felfe in fauing vs, elfe it is impossible for vs to ber faued. 1. Pet. 1.5. Without this power of God. his impossible that wee should beekept ! there is not the least finne forgiuen, nor the least corruption subdued , nor the least sparkle of grace wrought in our hearts, nor the least temptation ouercome, but by the almighty power of fauing grace. On the otherfide. fome fodifmay themselves at their owne corruptions. Sathans temprations, and the defections of agodly life, thatthey thinke it impossible to bee faued; here weemult five to the confideration of the infinite and almighty power of fauing grace, and then we shall be farsfied. And take heede, though thou debale thy felfe, debafenor God : it is impossible with thee but it is not impossible with God, for then who can bee failed? All things are possible with God, Mat. 19.25, 26. less our Samours resolution in this very cast teaching wsto reft wholly and onely you the power of God for falunion It is impossible with men that any should be laved; yea, but it is possible with God, by the powerof fauing grace. 2. Cor. 12.9. My grace (faith God to the Apostle) is sufficient for thee : Paul had no rest in himfelfe before; but the almightie, and all-fufficientgrace of God gave him full content. This is that which gives vs farisfaction, and makes vs goon cheerfully against all difficulties, the all-sufficiency of saunggrace. And therefore let vs labour to lift vp our hearts to a high and transcendent estimation of the almightie power of fauing grace, which is the almighty power of God; trie and prove whether this been of a notable meanes of subduing and overtopping all o ther powers in the world, and fo of bringing full affurance to our foules : trie it, I fay, and fecifit do no akc: prooue

proue fo; looke vnto the almighty power of God and to the all-fufficiency of fauing grace, and this will carry vs comfortably throughall dangers. The want of this high estimation of the almightic power offeuing grace foundly taken to heart, makes most of vs come so short of this assurance.

loue

goo

VS.LS

faue

Mit

com

hold

bim.

on I

Mai

conf

thou

taft.

bsla

igno

ofit

gals,

Pot

tofig

and

V/c.4.

The last Vie teacheth vs how to carrie our selves towards the good Angels, that fo they may not him vs. but that wee may coinfortably enjoy their helpe protection, and furtherance in the way of our faluarion : this is a hard lesson to learne and to practice, but yet worth our learning, and much to bee defired and practifed by all those that would finde heaven you earth. It is difficult I confesse, but very comfortable, for either we are too negligent, or too diligent in this either wee will not meddle at all with the nature and office of Angels, or elfe wee will meddle too men with it. If therefore wee will have the helpe, comfon and protection of the good Angels, wee must obfene

towards the good Angels shat they may not burt ws but doe us good.

How were are to these rules. First, keepe Gods good will, keepe God earry our fe'ues thy friend; the best way to keepe the servants tober thy friends, is to keepe their mafter to bee thy friend fo keepe God to bethy friend, and that is the best way to keepe his feruants the Angels to beathy friends All the promises of protection by the Angels arete ferred to fuch as are Gods, Pfal, 34.7. The Angell of the Lord campeth about them that fear him: And Pfaloids He fall gine his Angels charge over thee, to keepe thee in all thy wayes ; Feare God, and pray vnto him, as Conaclimedid, Act. 10.2.4. and walke diligently in the dueties of thy calling, as the Shepheards did, Laka & 9 to and then the Angels will comfort vs. protect and keepe vs. The Angels loue vs for our heavenly Fathers Gkc:

900010

God

will

want of G.

of vs

lues

hua

elpe

uati-

but

and

poq

ble

his

and

toch fort,

CTIK God

bee

end,

Way

adss

cte

(the

ed la

Car-

due-

8.9.

and

hers

ake:

bns

4.

like, like be the borno to him, they will take their their loue from vision and to a private the set of the loue from vision and to a private the loue from the local parties. The local Rule is the common head both withers and its land has all the set of
conforming our lelues to his example; and then the

Angels are readic press to de vac heir bestustemide moth

thou falt to Christ, and they will be fire to choid they Fiftly, speake not cuill of those that are in place flat Thirdy the posice of the ministery of the Angelo belgeneit, and bange ignorant of in Aifrhou baft been ignorant of it, yet now take notice of it, and make vie of it : Wee fland in needs of the ministry of the Angals, we know that we are compand many way es shook ypon the good Angels, they will affi france more chan the badican huse sheet Renel 1968 Wickerhand the hell trapet, and the Drogen fearby and bucklingetry eds, they fight for our poorn soulen 19 Bunche Dividt and his Angels doe not prevailed but Whith and his Angels, they doe prevaile, and they drown out file to light for vs. And therefore as the Brophene King; 16 17 prayed to the Lipsed to open his fertilance eyes, the he might ted that there was more with the printer

Vid.origin.

5.

3.

6.

7.

against

sgainst them: So let vs pray to God to open ources that we may fee & take notice of the ministery of the good Angelland of choir protection secure ouervs Fourthly levisionicate the good Angels in obeli. sactis Maria bon Let pre dor Galo will in carely with dugels doe in become, Philip 20, 14. OF hey liens ned out of Gods way, they ever doe Gods will mil linely and cheerefolly . The Divell dorn Godswill too, but itis gradgingly, and against his will! The good Angels they worthip God, wet it. Heville the caufe of Gods children to heart! they reloved the good of Gods Olarchand children, effective the good of the boldes for let vs worthip God libe & let the good of Gods children, effectally the go of their foules be die iny of our hearts. Let vs intime them thus but yetted vs bewore of wigout, in the pifts, itemingle life and Angelical perfection!

Vid.Origin.

50

6.

Fiftly, speake not euill of those that are in place and the same of the same o

Sixtly, offend not thele Angels, r.Cov. rr. 10. The mentange the camer her head pecanic of the Angels. The Angels are about its, and observe our doings, and unit our carriage. If it her receive and agreeable to our profession, they reinour telescentry in our work, gestioners, and arribouit schoes unresterently in our work, gestioners, analyzatell, misbele carring our perform, the distance, and are displaced at R. 100 vs take held therefore the over the new others of the misses of the stake held therefore the over the others of the misses of the misses of the stake held therefore the over the others of the misses of the misse

Sougnehing det va noewership them in any cale, the that is and way to incense them against value of the real of the

7

againft

and

gell, an

gelltha

caple to

is a great

fand th

Codia

hina l

Gode

the An

Creatio

VSW @

greatly

untoy:

5A

rcyc

PORT

will will

TH

世紀 1883年

2

Pet.

ice

The The

127k

いというと

when when would have worthinged the L hee was angrie, see abondocients faith heed God Itisan horrible dishonour to God and difficulting to the good Angels themselves. bleat it and abhorit: away with it, faith the worthip nor me, worthip God Which is worfe Tiche, on the Receivers If Lower Shipshe Angels, I reiders but they abhorize hydria bus a godi ka ve glorifia God faraha ministrie of the Angels ; the Shepbeards in Lake zine haning menty good things from the ministric of the but God fon theid ministeryan Take the beafolicand gine the Angeladde concentrated God slone, Thus did David, Charles 295 and the Act nie I be chey doe not maribal their detiperance to the Angell, but to God that feat his Angell, indyer they doe reverently mention the Angelltharwas the meanes of it And wee have great caule to glorifie God fortheir ministerie; for firft, it sagrest comfort to vs: what greater comfort, can wee muchy anie of the creatures, than to hauethouand thousands of Angels, the best and greatelt of anuces, ouermoreto attend on us's Secondly, his interior honour to vs, the greatest Monour that bellow vpon vs by say of the Creatures that the Angels that are farres more excellent creatures by acation chan our felues, thould bee attendants on via Oh lot vs honour God greatly, that high fo greatly honoured vs. Thirdly, all the good they doe unterprities doc & but as inflroments pre le God a-

Cc 3

lone

8.

vs boo

entredo

forts o

Quest.

we ha

Now

pul A

of Go

Ang

they

Ang

&ba

becau

quinc

chief

pata

their

Drad

fore this

toch

in fai them were

ford

noth

fafet

canh

ceft e

Shear

are of

ousd For

lane thanis the Author of 40, wherefore let God alone hand allishe wordendendendender of the Obstine the tules berefully and bon filterably and I will affin theolforn God what thought becantide give here the comfort and provection of the good Angels, they shall attent wooh thee all thy Me 100 preferte the from sully land to endouring the dreigno dreft. In laticophie displace control control proposition de la control control de la control de them; and at thy deschotlesy that luft and by theel chocre sheer vo against the bettirnesse and cereming by diffolicion, and to contrado foule describement And veschlistis nortal leafort belookd ver furthery with day of judgementes they that stransow thy bodyou of the grand, and place wheel and left the their a Goldsnight hand, which there had may off receive the ioysulkandraldsed fennende, contegent leffet; when the kingdome proposed for job from the beginning of the ind Peter, A Gania Sabo Syldonarbudood dain & Alver perance to the Angell, but to God that feet his Aned, and ver they doe reverently mention the Auand the elementh Sermon woon dile cute to glorife Jay Telowis dailine B. for fire, it Apostibihere o whom thee proposation real and descriptions belops were interferent and Soldies in the Company of the Control of the Control fore vs in certaint rankes and aiders. And the first lanks is the dangers that come to a show death, raidby if and the comforts gainft them of and of the wee greatly honoured vs. Thirdly, all the good and puse -s book alecond gamble has of the dangers that comere lone Ccz

.8

late

bee

Mitt

Hof

ticy

thee

and

irof

eto

Fof

ich?

the

YN

bni

כועו

ath,

fand

che

60

GA

bp

ysw.

Sic

eto

VS.

sho Angels Rulers and Powers Band that wee have candined, and thewed, that by Angels are means allform of Aingels, both good and bad Both thore Wat fand, and thold that are fallen. Of the good Angels we have fooken, as it pleased God to give abilitie Now we are to speake of the cuill Angels, that the will Angels foat never be able to feparate of from the lose of God which is in Christ Tofac our Lords That the chill Angelsmust needes bee here meant, appeares, because they are generally comprehended voider the name of Angels which is common to all Angels Both good &bad Burefoccially the coil Angels are here meant, because the drift of the Apostles speech necessarilyrequiesthar they should bee here more specially intenand forther uit Angels are the Thee in Hinfly uments & chiefe procurers of all the dangers thattend to the fepatriohiofus from the low of Godin Chail pipor his is their maine reachand chiefe endeagour in all their practices againflys, to make this feporation and there forothey multineedes bee here freelally intended in this challenge of the Apostle. It were a small comfore to the faithfull for the Apostle to say, that they were infafety because the good Angels Thoused nor Hirt them; for that were as much as if hee fliguld fav. hee werein fafery, because his friends thould not burt him: forthegend Angels are our friends and herfore will anthurs But the Apolles reach is, to arough the lafette of Gods thitdren again that Pdangers that are of canbeagainst them, energainst the greatest and fiercell enemiesthis we handland the there he mint needs meanacrafproially of the chit Angels, because they are obeginates burich berneft different the work, falthistell haue. And thus the Apostle hath brought vs into the For Cc 3 meditation

Doffring.

meditation of the ground of allour dangers, woes, & miferies, namely, the cuill Angels of Douils. A fear full and dismall argument in it selfe, yet as it is how applied by the Apostle, it is a cheatefull and come fortable argument. It is a fearefull and difmall thing to heare of our enemies, but it is a comfortable thing to heare of the operation of them. Let dor any offer therefore be affraid to heare of them; we mult not he affraid to fight with them and therefore much leff so heare of them. One thing the A postile rels ys here as before we have heard for our found comford the all these wicked fiends fall mener be able to feparaters from the lone of God in Christ lefus and therefore there is no cause why the weakest believing foule, here pro fent, should bee danned at the heaving of this are menty Let vs.therefore proceede in the ftrengthof God and in the name of our Lord lehis Christiandin the grace, and comfort, and direction of his holy Spirit, and in the light and direction of Gods Word and wee shall finde an heavenly light arise voto mou of this hellifudarkneffe. . Hoo A and to again I shake

· Doftrine.

The generall Docarine concernigall Angels, good and bad, was the last time propounded; which heing applied to this particular, arifeth naturally thus. That how focuer it bee that cuill Angels are mighte worker, and great in power, and do maliciously bend all, the power they have against true beleever, to make this separation of them from the low of ded in Christ; yet notwithstanding, not all the cuil Angels, with all their power and makee; or all that they tan doe, that ever bee able to separate all, no rany one me beleever, from the low of Son which in the from the low of son which in the dom.

medication

Ccs

For

who

thefe

Aire

to at

13.

arc;

how

mol

and

chey

Arin

-KE

The

are b

ell t

God

First

fee i

they

mort

white

in th

chief

北公

Sethi

zsifi

2ttor!

are e

mies.

87

210

CIC

mi

ng ing

vs be

effe

Je,

cre

ino

ge-

dia

ord.

out

bood eing

105:

hrie

ocod

ate

dis

det

SHIP

4 210

nau: For

For the opening of this Docume, I will propound thele foure particulars, wherein Thall lay open the whole nature of the point. The fire particular is, what hele still Angels are: The fecond, flow the fe entil Angelsare flered against vs Thirdly how they feet to annoy vs and laftly, how farlethey may endanger Bornet wee mill know our enemies while they are and fecondly, wee must know their prouision. how they are fitted against vs ; and then thirdly, we molt know their courses, how they may annoy ve and lattly, we mint know sie chendand thie, how far they may endanger vs. Thefe being known the Dodring hall be well and plainely viide hood! - Fift wee mint knie w what thefe cuff Angels ate. Explication in The cuil Mingels are those that left their first estate, & foure things are become viter enemies to God and to man, and to enill Angels. all the creames, especially to Jeffis Chrift, and to Godschildien & toall manner of grace and goodnes. First, that they are thich as less their fifth effare, we may fee in tale 6. Secondly, they are enemies? for hence they have their hause Sathan, and there is no name more commonly given them, both in the Old Tellamentand New Testament, than this name Sathan. which fignifieth an chethy. And How socuer this banac in the Serioture feemes formetime to point out the chiefe of Divels, yet it doth appears that it is applied in Scripturetoall Dinels Mat 12 20 H Sathan talt out Satisf which is nor meant of the Prince of Dineis, sifthe Prince should cast out the Prince, but it is mean of all the Divels; if they thould be one against another, then how hould their kingdome fland. They are the title God, difficulting than, accounts fing

fing him, blafpheming him, opposing against him to

the vitermost of their power, Secondly, they are one

enent

And

hem

atigt

in of

Obs

mile.

dret

mot

wha Ses.

for

pro

wh

ry r

tile

the ioq hit

وناد

20/

OR

the

ma

ly,

Ric

chi

her

chemie

mies to man, they murthered vs all with one blow, in the loines of days and por content with that, they follow the blow and purine mankings with deadsharred. Thurdly they are enemis so all the Cira turs cracing and working daily, as much as in them less the errer mine and confusion of the whole frame and order of natures in the feat in the winde, and in the aire, and in all places of Fourthly, shew are special enemies to leave Christs this is what her galls their end Living that leins Chair, the mediatour betwin God and managemes to reconside Food to man and to deliver wan our of the power of the se hilly Restaurant sites was and that bee doth veserly defices and vansal guirones quith their cuil (pirus, and all that take part with them enem emp all the powers nidere mella hers ishin edge, and domacke. This heaven'y perion less Christ, in his heavenly office of the Mediatour, alle brindiball opice of all bein helith bits : shex forest again of him pay abounte lines and by their indicament all his lite and a his death they laid on load, and de bend and muster vp all their forces, and spit out all their yenome against bim. Fiftly, they are enemicate Gods Children, they are allow great ever foreton than bee cannot endure them and it is have to ay whether Sathan hate our heavenly, Eather more for our lakes, or whether her hate us the most to whi heaughly Fathers lake how locuer, the Durellison duertery in a forciall manner, 1-Pet 5,8. Tour Adven Cariatos Devella Jaub the Appetile, her is a generallac-

Guer, accusing man to God, and God to man huther the present according to the brethren. Lately, he is an

Explication in

.3

ing

to

1991

hcy ad ca

李·思文·罗·文·思·古·

の方をごれる

ore

oli.

off

まる。ま

enemie to all grace and goodnesses he hinders in hee funders it hechaes it, hee fapprefferh it with all hie sowers hee knowes that if grace and goodnesses and hemple fall, and therefore hee labours to puerthrow affence and goodnesse, that hee may fland. Scerbis in one of his Impes, with 19. to Elimer the Sofcerers Ob childe of the Dinett (faiththe Apostle to him) enes mie toell el breonfreste, & a. It ibbee fo with the children, that they are enemies to all goodnesse, mpeli more is fo with their father the Dinell, Sowie fee the Divel is firly let out vaora slognA thin of the male Secondly, let vs fee how they are fitted wainft vs ; . In nine forthis is needefull to beelknowne, that Tolonee dray things conter provide against thom. They have many adviantages ning them. whereby they are fitted again four first they are yosymithy fecondly, they thrower throngs thirdly they arevenie malicious & foderth by they arevery fine tile; fiftly, they are verid active and nimble; dixely, they are very binne rewenthly ythey are yeny wellappointed beightly, dieware very well-experienced; and hilly, they are very dangerous, sa listed set hellas tues First they are very many, Marke 919 ; One manions politifa tegion of Directs, now a legion containes direc thouland, what Donary Dniels in one poore mail; how manythinke you are cheminal the world Anie one Divell is too hard for any obe manis lob how hard there that poor of oule bestoad that is affaulted with many Dinelse Thislisthe cafe not of fome of vs onely, but of all of vs rif weev nderfland our cafe a right. Secondly, as they are vericemenidg forthey are very frongs and therefore they are gitt out in Schipeur ad, te the small indestor a form of the strain of the strain

while from a mirror a traperto she processions and its

2.

HE

tric

qui

cle

101

abo

fiet

wh

1bc

n c

and

the

11.

cno

HE

Pou

POO

34

5.

of a ftrong beaff, yea, the ftrongest of all beafts, a Lyon a Bet 9 8. Your adact faria the distell is a rearing Lyanica and the hold which they have in the hear of an voregenerate man, is faid to beea ffrong hold sider to .4. they are verie ftrong in getting the prev it shall escape them hard but they will feize vponys and they are very strong in keeping the prey, when dice they have feized, they will eug hard beforether eres that they are coemies to all goodnesse, sognish

30) Thirdby, they are very malicious, and therefore the Divel is fitly fet out vntows by the name of a great red Dragon Ren, 12.30 The Dragon, of all creatures. sens and in the mob fierce, fpightfull, and malicious; Sathas malice is greator than the Dragons, for heeisa great Dragon; and more fierce than the malice of the Dagon, for he is a great red Bragon, faith the Apostlers who should fay that hoburnes fier is red in maliceal wayes against Gods Churchard are very strike a strike

Fourthly, they are very fabrie, and therefore they are compared to a Serpent, Revel, 12, 91. That old Sen pent called the Divell and Sathanovas saft out, which it column beliebe overtil ; and the Serpentis verie fulte, Siene guis a Biomethe Serpont minagrafubile, Carialle Dinett is anoth fubile Serpann To fubile, that little the Applified her deceines all the world; this her but one Dinell is too hard which drobered aid bine vertebl tin Difely uthey are verie actine and nimble they are

fpirits by manure, and therefore by realon of the ip ritualnesse and agility of their natures, they gan and doe pafe from place to place quickely and fuddenly tound from the lightning. When let was to bent ed, fee how mimbly Sathan befrired himfelie, lithe dis Oxonin one place, then so his Sheepe in the

Ly

and do

hen

hcy

ore

rest

rcs,

neri

reat

m

: 35

e di

bey Sen

title,

The fath

one

rats

(pi

and lenly

CITY PAGE

ther

9.

the place, then to his Commels in another place, and then to his Children in another place, and all this is a trice, in the turning of an hand as it were, the t. And when our Saulour Christ was to bee tempted, how quickely did Sathanget him vp to the top of the pinacle of the Temple, and to the top of an high mountainer in the twinckling of an eye, faith the Text, Luke

Sixty, hee is very busic, hee compassed the world to and ito, sab 1.7. Cand watketh about seeking when walks about ye, when we are most at leasthire, hie is should busice doe vs mildhiefe, when wee steepe hee wakes, when our senses bound up (as they are in our sleep) and the immost powers of our soules are in sour sleep and the immost powers of our soules are in sour sleep and the immost powers of our soules are in sour sleep and the immost powers of our soules are in sour sleep hee deludes our senses with many little and vain imaginations, and polares our thoughts with much strikings and vaccauncesse.

Scientily, they are verie well appointed, and therefore are compared to a firong manarmed. Lake 17.21. and if one bee too weake of himfelfe, hee can go prefently and take feven spirits more to him worse than himselfe, Lak, 17.26, and then hee will be hard mough for vs. The Divell hath all the world to his triend as he carried the matter-like a Spider that hath his Cop web incurry corner of the house to earth the poore stay Plyes; so the Divell hath his shares and Cop webs in eneric corner of the world to carch our poore sinfull soules withall.

Eightly, they are verie well experienced, and thereforethe Diverse as led, the old server, Rev. 12.9. A many experience is a great adult ringe to him, though

Dd a

Thirdly, hee incenfeth men again I vs. to perfecute

vs. to afflic vs, to tempt vs, yea, fometime our our

Dda

8

3.

02

iud

ON

Sa

6

bn

29

15 ¥

aga

in

pi

bni di

mi

the

COL

200 gos

ipo

and

the

fou

kp.

giu Ge

the

名の意

dearelt

uan.

orc

ion, ly a

ike,

ling

cos

di-

此

言の言語言を言

20個流

189 ...

5.

4.

desselbfriends, sour ownerwines and ichildren, tal aids Bourthly snort coment withall this hee fers out Ches igainft our fellies, our apperite against our reafon die At finagainst the spirit our practice against our indgement, and our own wils against our own foules: and this is a most dangerous affaulty for now they are our enemies that are of our owner houshold, and rill Sathancia come to this to make our schoes against our Chetall his affahlts can neuerhurt vs. Stard shad node hally, as he feekes to feethe whole world against yel fo hee proceedes further, and feekes to fee God againflys too. Let vs affure out felies; that Sathan is with God every day, accusing us, and pleading againstys, and suing out a Commission from God gainflys, as he did againfl was, what hee may have vs in his owner power; to doe his owne will voon vs. and cio. that is, of Sathan against vs. and of vs against of by Fourthly, wee must know how faire they may endangon we furely they may endangelios? To farre as God shall bee pleased at any time to give them commillion wand no further an As God harh fera bound to thenging fear that thus facre his proud wages thall come, and no further : fo God hath dohe to Sathan. and all the powersion darkneffe, thus farrethey shall gocardino further ab They may lendanger vs to the poiling of our goods; and to the hurt of our bodies, and to the difference of out spirits, and sometimes to the loffe of our lines s but nevier to the folle of our foules: God gives way voto them, that they may separate vs from all worldly things a but hee never gives way varo theri con feparate vis from the spice of God in Christoffer which being the chickend of all their endeauours foor what foouer moanes they vie, YELD Dd 3

this is the principal end they sympat, to fepalar to from the land of God the Obrig to simp being, not able to attained the it, here they are foiled a and this is oblitoments and a special portion of their hell in this world. The morning of the award has an ampli-

is,il

VPO (c/s)

The

Proofes.

Now let vs come to the proofes : Gen. 3.7 5. 1 will pur emmitie hitmist thee and the woman, and become the feele and her feede, bee fall breaks thine boat and then falt bruife be beele Godhimfelfe freakes this Sathant facey for his greater discouragement is And the speech containes two things; first, the enmity the should bee betwited the worman and the Serpentuind betwirt their feedes, that is, betwirt Sathan and man kinde , fecondby the iffue and event of it; The es miticin the former part of the verte I will put chain the where they feet first that this is a manual entitle tic, that is, of Sathan against vs, and of vs against him he hould exercise continual lannicy against vs, and we multerereife a continual comity again thing to condly it is a deadly enmittie, a deadly foud, as welly not onely against the persons themselves, but against their feede too; inisa tleadly enmitie, never like tobe reconciled she and his feede, against vs and our feeds, and wee and our feede, againft him and his feeds Thirdly, this enmity is of Gods owne ordinance! will put it faith Goth therefore utweethinke ichtinge that Sathan is fuchia deadly enemit against ve God hath to obdained in neither mint wie thinkelt much that we are continually purso this fight again Sathan, for it is God that hashridipoled this conditi anupanya Thensheifhafollowes inthatacon infthewester it field brinks thinks bead and show the brwife his beeles Saction thall buobruife her heele het Dd 3 chis may

enh

e to while that

bui

130

4

nd

nd no

中大山

nd nd

対のの政

mey compresed trouble, and disquiet Gods children. ind perfective them, and take away their goods, and link aibling at the hoole it is nothing in reflect of our forler leis but the heale that hee can hurt, forme outward parabut her can never tough ys in our head that k in the hold that we have in the love of God through lefar Christ. But on the other fide, the feede of the women hall breake think head, faith Gold a Sathan shall paramienthe greatest loss, this head shall bee broke and his power defitoved, his purpoles disappointed med ish himselse yeterly wanquished and confounded Here is strong comfort for Gods children West buthis is spoken of Christ himselfe, he is the feede meanthere : Lattiwer, It is spoken of Christ indeede. all understand, that in the case of Christ is for cale of every belowing foule, as Christocngthe head share on the manubers, and therefore share which selencing Christ egginst Sathen, indone for Thewart later on supply abit. Racket will I knill day Church, she gator of hell hall not prevaile againfist, In the 16. weefe ger had made a glorious contestion of fating Then ortibus Christone Sound of the living God: lachte & werfe our perions going him and lamb/Their half this faith in thine hearts o make this contesof mee a Them lay recorder, Tiethody Petersand Parthic locks, that is a new pon Array person, mor voon beteen contallion, but appending matter of his conthis looke will a build my Church, place is all mie bielecuers; and char fo firmely and forely, that all the gares The Cthat

100

ple

bits

nk.

po

fel.

G

306

Die

31

the

Total

(that is, all the powers of hell) Mallhetier premailes gainft it ro overthrown 2 Hell thack many gatess the gaves of South and death and the Dinelly yet allthe gares of helt and all there powers of darkenelle stall name place able to thake off this building from the foundation of his Church Treathis Rockeler Comme any one true belowing following the bue of God which is in Chris Lefter our Lord Many other promis festhere are in the Scripture of this nature & Year the thefe are but promites ! If there promifes decinorie ficiently wonfirme your diffratfulf hearts inchestes foration of this he herepty is whate it by experience ded Here is ftrong comfort for Carbandaconach rel shaft new rest of the being where the holy Ohok forsier downe as a thing blicarly done; Thereis in downers Datedly and the flicceffe lighe batteff in the ochlige Janhalland the migdly payad aglan publicati well and the looped and the lady and the Place needes be a great Battell 2 when all the world is his ded into two parts to fight one ignitiff unother What Is the fuccelfer first on the Dragons part to me meiled net, verye 8.he was difappointed of his perpole all his labour against Gods children was lost con in vaine, and make worth the wal call our of house, his Angels with tilm hee this a Hime talkouerthion The force legin respect of the beleeners, while was little Erflygreation and triumph in lichien of his will condity a growing conquert, was 1777 they one came him, Hower by that broud of this Lambe 82. This the common effect of Gods Charen and children and this energy was believing Tolke that thely had a particular, in his preacht algunagaint in and sailing trom nineau time, so the en a office world out; and (that The

10-

he

all his

ME

od

100

8,

iol fet

金をははないのか

The

to The Regions of this polition There ano no regions Regions. opourpar, why Sathan doth not provaile against vy howecare ready rolye downer asbeatte and to bemayour wind foules; and to be taken of him as his pleasure no, all our stay and safety is meerely through The last maine Reason is from Christian dialog fith Reason is this . God by his power testrains and limits the power of Sathan, as wee may fee in 100 and ar Chapters I when hee lets him looks woon objets with referance till. Att that hee hath is in the power, enely upon himselfe pur net Forth thy hand. at rive Add in the s. Chapres and S. Werfe, Behold, tice we did wand; but find buttle: Now the power of Golfsmore mighty to helpe vs, than the power of visto hurrys, 1 John and Hood promor charify bie Leid loon by and encor bre and encort the Lord houselles that and bride the power of Suthan, no econidence itani apantohin o Godye the the and copes the as a Lyon within barres was that deftroyed them, Heb. 2, 14, Breaklighte & , soilounburger wishs contentor only this book. heedid Like 813 1 where the turped the rige of the Dinds from the marriag was polich with them, vir-beliefelie ? Gods goodacife is more able and yesdieno preferuova, rehan Sachans malice is to deferoy ly, Christ is our Captaine and Protection, and them Thirty God defeates the plots and purpoles of 3. thelecilificates Zach an an his wifedome ouch teathe Militer fubilities, and watches over vs more effedually to line, than they with all their fubrilties eap heeis a daily futor to God againft your enhistrion Vi Punthy, God unducers with grace and therigth Ec

cen

end

Sec.

oth

doe

dark

dou kine

ate a

cala

2001

5.

preusile against ve resistand stand state, that they may not preusile against ve resorts its more our owner strongs were stand by the string that power of God, and a gental a great and his pamer is all fufficient to great and his pamer is all fufficients to great and his pamer is all fufficie

The last maine Reason is from Christ himselfe for he is Sachans vanquifter, and hee is our Captaine and Protector, and therefore it must needes follows the Sathan fall be ouerthrowne and never prevaile, and shar wee shall never bee overthrowne, but ever prenaile: That Christ bimfelfe is Sathans vanquil and overcommer wee may fee in that Gen. 3 tr. Mee foall breake Sathans bead, Rom. 16, 20 - He fallen Sathan woder our feetefbortly, 1 John 2.8. Hea it is the dotbloof and undeathe workes of the Dinell: hee foil the Divell handro hand in all his temptations was 4. I Le And hee it was that rebuled the Divellander out those soule spirits in his life, as appeared many flories of the Gofpells And at his death, h was that destroyed them, Heb. 2.14. Hee delle through death him that had the power of death that ithe Divell, faith the Apostle at his death he spoiled them and triumphed over all the powers of darkneffepp Ly you she Croffe, Cola 16 sherefore Sarhan m peedes be overcome and can never prevaile. Second ly, Christ is our Captaine and Protector, and therefore wee carnor becourrome but must needespeuailo, Luke 22 4 Sathan delires to winnow energe one of ws, that is, to deftroy vs , but I have prejecte 304 (Gith our Saniour) abat your faith faile met, Sathan heeis a daily futor to God against vs. Christ Jess he supportsive and is a continual furor to his heavenly He Father mon

Paties forws: Now, if the Direct shall bee heard been for Christ less, then were may perish a Bor if Christ less shall be heard in hearen before the Direct, then is interly impossible that ever the enil Angels should premise against a bluow year, soluted a condition.

The vies of this point are thefe. The first is for vie.1. reproofer le ferues to reprooue au ouer-weening conchiche many men hanc of a possibilitie of Sathairs menalling against Godschildren, rocast them offers Goddfarour forme hold in as a general land common mathility against all Gods children, that Sathan may methon from the four and fanour of God, and the plead hard for it too; but the eare burthe Dican they doe better feruice for the Dineil against God, and against his wilddome, and power, and mercy, and much much power and mercy, and much much much powers and mercy and truth, and possibles? what better Aduboales can always beefer bell this these Papilts; and Ariminishis and others discholdenis blasphemouserrous ato a They doe tiighty advance and magnifie the tringdome of darkness, and ascribe more to it, than to the king. dome of light, afcribing a premaring power roche hindome of darknoffe against the kingdome of light? for isnot every true belower a member of the kingdone of light of If therefore the cuil Angels can teprintegry one crue beleever from the love of God in Christ, theh the kingdome of darkenesse shall prevaile before the kingdome of light: Oh blafpheinous; impid able to fland fait every day of sisonos avoibe bas juo bisecondly sittle ufor reproofe of forme others chan are onely Tearefull and timerous of their owner parets cultichine, chiat fay in them felues, dib! family, I that! fall Ec 2

toph

Chi

- 17

SAIR

Sich

pere

enh

the : fort

fare

COUN

cuil

Dil

of I

rich

fallamay from God; shough the Dinell be narables plunkoawayeothins from God, yer he may plutke me away sthe wicked frend haunts ine fore; and furely he will plude med away from God before he hach done with me. Poore foules, they would faine contenes 1. N perto God, and be better perlwaded of their effite but they derenor bee fo bold, or cannor be fo ftrom Well comeand letve reasontogether a Sathantho frieffo willinetacriet aberialone, hocisalwayes ten ing thee, and therefore hee will saleft furely place thee away from Good Obthon of little faith the lock thou thus vest and wrong thy felic livby there give le monetorish disocrieus again fett feli Is in novenough for the Dinelito brag and boath the bee can pull thee autof Gods hands, butthouselthe lorughions and givedentence on his fide; fund from her faith to Tellumer but not Goddene the fin him bicherting and mileshoustiffrud him notes! wh with and saying mencython haft had fo long cape enceof : Doct those nor thinke in the confeits than the Divell hath alwayes done his world again thee ever fince thy first conversion tand yet these Gods mercy hog hath not prevailed hisherto, mif rate that from the lane of Godin Christ tofur, butit art fill preferred why then doft thou diffinition hee fiall premile hereaften + Godis as itrong top bold thee asteucohe was thy felbe if thou het fatti befeeten, doele daily grow in grace, and foste must able to stand fast every day than other school hap by thou feeled in noce and the Divell is wenter and Montherwoods in in year chartothe brigging that a daning the did wind description of the sale deliner fall ton. Ec 2

decke thy felfe for this ynbeleening heart, and gather bener pairies, and put on more comfortable refolutions can thy foule and flate comfidently on the Lord in faith in Christ, and in obedience to his will, affaite thy flife that thou being a beleeuing foule, God hath fat his marke upon thee, and therefore reft thou upon him, and all these cuill Angels shall never bee able to plate there out of the protection of his love in Christ and 11 and 10 months.

は 日本 は いかい 中の 中の ではない

OK.

Theleand vie is for comfort bere is matter of vie.2. found and fingular conforation to all true believers. Pin spins cuill Angels themselves; secondly against their temptations; thirdly, against our finnes: Suchan is the entill Amgell, his temprations are his in-Animents whereby hee workes and inne is his work here is a confort, that neither Sathan himleste, nor his inframents, nor his workes, that coer prevaile asainlys to placke vs away from God. First, here is mune of comfort against Sathan limiteffe, and all the advantages her hath against vs ; feate them not, forthey shall mener becable to cast thee out of theeflacef grace, and of Gods loue. Lift vothy heart, and er how God tracts fur milhed thee with particular contons against all the particular advantages that the cuil himshane against thee: First, shou wilt say, the Didnot Christ even with one word cast our a legion of Dinessat once our of one man : Mark. 5.8. then never fearethem for their multitude; that one onely God is infinitely more than innumerable Dinels : Men bar lecondly, they are very firong . It is true, Satherefore Ec 3.

than is the strong man indeede, but Christ is a strong er man. Lake 11.22. and overcommeth him. The Dinellis aroaring Lyon, It is true, yea, but Christie a Lyon too, and a ruling and raigning Lyon, hee is the Lyon of the tribe of Indah, the royall Tribe ; he mire all, and hee makes that other Lyon the Diuell, when he comes in presence, to crycout and roare for search and anger. Luke 4.33,34. an vncleane Dinell cryedow with a loud voice, laying, Oh! what have me to dremit thee? Or therfore neuer fear them for their ftrength Yes, but thirdly, they are very malicious againft us: what then & God is very louing and gracious to vs. If the King favour anie man, and carrie a special lone towards him, what though the subjects hate and me lione him? the Kings fauour will keepe him farre nough out of the reach of their malice: and is not the loue and favour of God to his children a farre groun theleer from the Dinels malice? Fourthly, year be they are very subtile; what though they bee : The is no fubrileie can fland against God: Christ is our wiscdome, I.Cor. 1.30, and therefore what neede we feare their subtilities Yea, but they are very active and nimble, they can speedily palle from one placeton other, whatthen? God is alwayes prefent in all plan ces alike wherelocuer thou art, God is there prefent and readic to keepe thee, before ever the Dinellan come at thee to annoythee : Yea, but fixtly they are verie busie and watchfull, they sleepe not - It is in behold alfo, Hee that keepeth Ifrael meuer fumbreth nor fleepeth. The Diuchalwaies watcheth ouer votor enill, and not for good; but our beauenly Father a wayes watcheth ouer vs for good, and not for cull therefor msilr.

trae,

tobi

forte

fore

com

allya

in G

thros

bell,

of it.

for et

BirSd

ftruments.

therefore feare them nor: Yea, but fenenthly they werey well provided and appointed against ve It is me but I hope heaven is betterappointed and furni led than hell: What is all their pronification the proifion of the Lord of Hofts, that hathallereatures of haven and earth at his ful command : Yea, but eightinterexperience which they have gotten in forme or fine thousand yeares, to match with the know? ledge and wifedome of God, which hath been from alleurnity The Divell knowes vs and our fathis and dispositions, but as a foic, and as a captions confinere but God knowes vs as our Maker and Rulergand gracious disposer of all our wayes y why therefore floud wee feare Sathan for his long expesince s Yearbur laftly; they are very dangerous PI is may where Suthan rules hee is for but God will pluck his children out of their pawes and clutches as a prey to himselfe, and make them dwell safely under the hadow of his wings; why then should we be discomforcedarthe dangeroulness of the forcemies . Therefore feare none of these advantages which the cuill fpirits have against vs. for wee fee wee have particular comforts in Scripture against themall Wherefore allyon that are grue believers, comfort your felues in God; your effare is good, and your fahation fure through Gods mercy; even against all the Divels in hell, And therefore lervs bee perfwaded refolutely of it, and comforced throughly by it, and bleffe God for euer for in through lefus Christ. 1 to blod ramed Schoolly, this lerues also to comfort vs against the me of Sathan; which are his enginesand in

是一种,我们就是一种,我们就是一种,我们就是一种的人,我们就是一种人,我们就是一种

foffer t

sen gi

his fai

let vs

ypon

Shall 1

tions.

Th

areth

from

thou

not fe

Our fi

favef

faid p

anv t

and i

euill

their

itmay

parate

and fo

repen

preua

God :

cuer.

hall n

had fa

uctco

thatu

cuil A

ftruments a furely wee are in fafety against the fealing for if the cuill fpirits them felues cannot pluck vs from God, but that wee are in fafety against them, then comfort your felies, yet are in lafery also againft all their engines too; all their temptations shall not do it. I do not fay that Gods children shall not be temp sed at all for they mult never looke to bee free from compration, while they are on the earth, if they be Gods children; but Liay, here is a warrant for vs. the we stall never be veterly discome by Sachanstone tations. Tellme, thoutrue-beloening fonle, that his true faith though it bee but little, art thou perswated that God loves thee in Christ , thou wile say yes. why when telt me further, If God doe lone the canfichou entrehinke that Godwill ever fufferthe to bee cast away by a scurup temptation of a custo Divelle I aske in theo againe of Good doc love the canst they eventhinke that God will suffer thed to be caft away by any formy tempration of a curfed Died No hee cannot nor hee will not a in it as impossible as for heaven to bee swallowed up of hell- God komin hom to deliner be (faith the Apoltle) : either God will prevent the tempeation, that we shall not be tought stall, or if wed bee, God will qualifie the companie on that is thell not bee too it rong against at a selle bee will give vertrength against the frongest thustain tion, that it shall not bee to a hard for ye to of figure it overmatched with the temperation for a while, but God will recoverys by his Spirit, and make varoute better hold of him for the time to come; and in the flux shall becood: All this God hartbrast dis worth forming affering and and infaithfallow Suffer

firuments

lie

Infer vs to be tempted abone that we are able, but will esengine an iffue with the temptation, &c. God he pawns
his faithfulnesse for the confirmation of it, therefore
let vs embrace this heauenly truth, and build surely
you it, and take sound comfort in it, and then wee
hall most surely bee safe against all Sathans temptations.

Thirdly, it is comfort to vs against our finnes, they arethe Diuels workes, and the fe shall not separate vs from God wholly: For fome man might fay, Paul thousellest vs all this while that the euill Angels shall not separate vs from God; but what comfort is this ? Our finnes they doe feparate ws from God, Ifay 59.2. What syelt thouto them? But the Apostle knew what hee faid of for if wee bee fafe from the euill Angels themlelues, then furely wee are fafe from their workes; if any thing can separate vs from God, then sinne can; and if sinne can, then the euill Angels can: But the euill Angels cannot, and therefore finne, which is their worke, cannot: So farre as finne prevailes, so far it may separate vs; if it preuaile for a time, then it separates vs for a time from God, that is, in our sense and feeling, but fuch breaches are made up by daily repentance, faith, and Christs intercession; but if it prenaile for euer, then it will separate vs for euer from God; but they cannot prevaile over the faithfull for ever. But when the Apostletells vs, the euill Angels hall never separate vs from God, it is as much as it he had faid, that God will not fuffer vs to be wholly of vercome of finne, r. lobs 3.9. nor to fall into those fins that may separate vs wholly from him; for then the cuil Angells may separate, if sinne may, which is their worke.

worke. Here is the love of God in Chrift , first, Gods love, and love covers a multitude of finnes, it is for with men, much more with God; and fecondly, Chris Iefus he takes away our finnes, and hath pulled down the partition wall of our finnes, that they cannot fenarate vs from God: So wee feethat neither the enil Angels themselves, nor their temptations, nor finne can ever feparatevs from God. These comforts God affords vs in his word for his children, and therefore let vstake hold of them. And now that wee areto come to the Sacrament, what vie are wee to make it! The Sacrament is a Seale of Gods Word, then make this vie of it, to feale vo that Word to our fouls that wee have now heard: The Sacrament seales and fweares to vs, that all is true that God faith in his Word the Sacrament is a pledge and token that God gives vs of the truth of his Words Haft thou head then, that all the euill Angels with all their powerand malice, shall never bee able to separate thee from the loue of God in Lefus Christ then now receive the Sacrament as a feale thereof, that as verily as thou receivest the Bread and Wine, so truely dost thoursceiue the Body and Bloud of Christ, that is, the bene fit and the merits thereof, the love and mercy of God in Christ, and therefore take Christ here, and takeal things with him; Hee that gives thee Christ in the Sacrament, gives thee all things with him, grace, mert), peace, comfort, forginenesse of sinnes, and what not Therefore let vs now make vie of the Sacramento feale vp the truth of Gods Word to vs that weehaut now heard, and let vs intreat God to ftir vp our heart to a holy vic of it, that fo it may affure vs of thecer-

ther fafer enill then

taint

burl

that

fight.

of li

must taine are n may know here

this the fet thou prout to pr

Dine come wrete hard ches

gines again

rainty

ads

isfo

Dine

OWO

pa-

lius

inne

3od

fore

eto

103

hen

and

God card and

ithe

the

ure-

God

eall

the

erst,

ton

nt to

haue

earts

e cer-

tainty of our faluation, and let vs not liften to Sathan, but let vs hearken to God in his Word & Sacrament, that so wee may stand fast, and having fought a good fight, and finished our course, we may enjoy the Crown of life, which God will give vs at that day.

Thelast Vie is for instruction, reaching vs to vie thememes for the procuring and enjoying of this fafety, for though it be certainely confirmed, that the enillspirits shall never prevaile against vs, neither by themselves, their temptations, or our fins, to separate or from the lone of God in Christ lefus; yet fuch meanes must of necessity be vsed, whereby this end may be armined vato: and take this for a warning, that they that are not careful to vie the means in some true measure, may justly suspect, that as yet they have not any knowne increst in this priviledge: And therefore here wee must learne, first, what wee are to avoid; secondly, what wee are to doe, that so we may enjoy this fafety; and thirdly, the meanes to helpe vs in both these. First, what wee are to avoid; and first, doe not thou dare them nor prouoke them: It is not good to prouoke Waspes and Horners, but it is much worse to prouoke Diuels. Some rude people will dare the Divell, and challenge, and bid the wicked fiend to come if hee dare, and to doe his worst, &c. Silly wretches, the Diuell laughes at them to fee how foolehardy they are against him, that hath them in his clutchesalready: Nay beloued, these enemies are eagar enough against vs of themselves, they neede no pronocation; as long as hee is the challenger of vs, and gines the on-fet on vs, wee have our warrant to fight against him, and a promise of protection and deliue-

Ffe.3.

hea

des

fpi

Re

To

10

rance : But when wee are the challengers, and give the on-fet vpon him, if euer wee bee foiled, as viually fo falls out, it was our owne feeking, and weehave our mends in our owne hands. Secondly, raileno at him, nor reuile him; though hee come against the as Goliah, railing against the living God, curling and blaspheming, yet doe thou goe against him as Danie peaceably and holily in the Name of the Lord of Hofts, and then bee fure of victory , Learne of the Arch-Angell, Ind 9. Not to raile againft the Divell but fay as hee faid, The Lord rebake thee; and if it be foo. ken in faith, it is the foarest sneape, that thou cans give him: not, I defie thee, auaunt curfed fiend, and fuch like thefe are but bug-beares; but this, the Link rebuke thee, being vetered by faith on earth, and anfwered by audience in heaven, quailes him foundly. Thirdly, reason not with him; if once hee can bring thee to parlee with him, as hee did Eue, then hee han halfe catche thee already; Hee is a cunning Sophiften, he will put many trickes and fallafies upon thee: and hee is a strong reasoner; no man is able to answer him in reason, though he should vie no deceit. Fourthly, beleeue him not, what foeuer he faith: wilt thou beleeue a common lyer?he is the common father of lies, and of lyers too; though he speake truth, beleeue him not in the speaking of it, for hee hath some finisher intent in it, & fo be lyes even in speaking truth. This is the first in-let of Sathan into the heart, to beleeuchis fuggestions, and therefore beleeve nothing that comes from him, hold him not parlee, and he shall never hun thee. Lastly, give no way to him, no not in the least passage; hee is a subtile Serpent, if hee get in butthe

head, but the fastening of an euill motion vpon thee, he will soone winde in the whole body.

Secondly, here wee must learne what is to bee done, that wee may bee in safety against these euill spirits.

First we must stand fast.

ethe

llyi

haue

e not

thee

and

ania

d of

fthe

Lbut

fpo.

canft

and

Lord

an-

dly.

ring

hath

fter.

and

wet

irth-

belies,

him ifter is is his mes hurt leaft

the

Secondly, wee must refist; But you will say, what cares hee for any refistance? yes, hee doth, lam.4.7. Refist the Dinell, and hee will five from you. 1. Pet. 5.8.9. Tour adversarie the Dinell as a roaring Lyon, walketh about seeking whom hee may denoure.

Thirdly, here we must learne the meanes, both how to avoid, and how to doethese things:

The first is Resolution.

The Second is Strength.

The third is weapons; specially sword and Backler, the word and Faith.

The fourth is Skill.

The fift Courage.

The fixt Watchfulneffe.

The feuenth Prayer.

The eight Patience.

The ninth Perseuerance.

FINIS.

Ff 3

The

lead, but the fattening of an cuill motion vpon thee, hewill foone winde in the whole body.

Secondly, here wee must learne what is to bee dene, that were may bee in falery against these cuill lpinus.

First, we must fland fast,

6

goff.

787

lone

93

exer 711

110

bins,

Spir (II

OF CTEA! G dial ે 74 A

live

Secondly, wee must refsit; But you will fay, what cares her for any refiffance? yes, her doth, lam. 4.7. Mahil the Dinell, and been ill fre from you. 1 Pet. 5.8, 9. Tour adner/arie the Dinell as a rossing Lyon, walket bahour feek no whom hee may denoure.

Thirdly, here we must learne the meanes, both how to anoid, and how to doethefe things:

The first is Refolution.

The Second is Strength.

The third is weapons; foecially Swork and a selder, the Hord and Faith.

I se fourth is Skill.

The fift Courage.

The fixt Watchfolneffe.

The federatio Proyer.

i bociebi Patience.

The ninch Perference.

FINIS.

FF

and T

311

ql

The Table, siewing and directing varothe things of special observation bandled in this Treatise.

Communion with God; So I Generally when a well wond in the Communion with God; So I Generally when a well would be to be come and the community of Gods blefsings and office, but also of the masure, and being; and how we was a p. 18.9 to true beleever is inyned to enery person in the Godhada.

and dury uninsumer respected start a for resultance of IOO
Title maine reason why God maketh risona with bismain his lone, hand a see a house, all I had I all O a see a cibid.

How Christ maketh our communion with God. 32.13 All the exercises of Gods communion with Try, and all the exercises of our communion with him, are carnidally also Spid rie and how and other advantaged to 14

Christ is a Santour to none, but to such as are or shall be in him, and bee in short sthey in bins by faith, be in short he bis Spirit. And to two security leds to a rest old notion 16,17.

Two enidences of a true community with Gold hald of 18.

How communion with God may be maintained, and in creased, and in creased, and in standard of the contract of t

Asprecfold love wherewith God loveth his children. 24. God love mour fairlinall vulon performath fuch affices wabond doth, and what they area of street in all of 25 CF.

Him Gods lone oner bis, at like a Banner, 26-27.
Althe good which God doth to any of his creatures, is meerly of his lone and good will sowards them. 29.30
The communion betwines God and the faithful, it fuch a

Ciril

| our as is the board and the members, the | father and the childs |
|---|---------------------------------|
| | |
| gadouit and one off a set for. Hire all the sit is very out felter, as on with God. Mans merits confuted. | against our community |
| on web God | ibid |
| Mans merits confuted. | 31.31 |
| Fine flue vies which the lone of God fo | ould prouske ve vme |
| 3 | 32.0% |
| Foure marker whereby wee may ke | on roberber God lone |
| Us or no. It is the greatest signs of Gods wrat | bidi garang ibid |
| It is the greatest signs of Gods wrat | b, to let us line and dye |
| in our finnes. | ibid. |
| How a man may know whether he to | we Godo Hanne 71 |
| How a man may know whether afflill | tions be chaftifements |
| or indgements to bim. Ho san verdans | bid we beleauer ares |
| How a man may keep in Gods lone, | |
| isymed to energ perfor in the Shinands | Legrae Prizager L |
| The excellency of a true beleeners | communion with God |
| laid denne in foure things | |
| The names Christ and Ichus, opene | d and explained, 29 |
| How Gods love, and fome actions the | reof be both in Christ |
| and for Christ, and bone bis lone, and | Some actions thereof |
| be in, but not for Chrift, mid date roise | JAOAL of ear comme |
| God bateth notonely the worke, but a | lo the workers of mi- |
| comone, but to fuck as are or frall etinp | ANTHONY ON Sewiser |
| Mediation of Saints, and merits of m | anconfused. 46 |
| The miserable oftate of those that ar | e out of Christ. 48 |
| The bleffell estate of those that are tr | welve in Christ . 40 |
| How wee may get to be in Christ. | O) Harristen and State of State |
| The wonderfulnesse of the lone of Go | d to his cholen la |
| beresteb God lough hogaidsouth in me | £2.528 |
| To be forted with Christ in any estat | omhat Conur st com |
| fortable to the beleening fonte water | when deal build |
| The tatle, Lord, wit is fpoken of Ch | wife animal a ca.60 |
| The Lordsbip of Christ over the Cha | mole in forme tearners. |
| and what they we the mant this beg | ihid. |
| How the same I and aim as Cl | wife amount him to |
| How the searne, Lord, given to Ch | 64 |
| | Christ |

Le le feit le fall ster le confine con

On performance of the children
| Christ-Lord, without Christ-God, is no Lord at all. 66 |
|--|
| The wished bane nothing to doe with (brift as a faming |
| 1 4 |
| The bonour of the faithfull, in that they ferne the Lord |
| lesin Christ. ibid |
| lesin Christ. ibid Against bow many things, this that Christ Iesiasis their |
| 7 - I amelancath cha faishtall |
| The ducties we are to practife, both in doing and suffering, from Christ is our Lord. |
| Seeing Christ is over Lord. 69,60. |
| What it is to be in the lone of God, and in the state of grace |
| 35.56 Jane of Court de grand of the land of pour 12 the |
| How all things in God are for this that true beleevers can- |
| not fall utterly from the ftate of grace. 81.6c. |
| The Popile, Lutheran, and Arminian Opinion of falling viterly from grace confuted. 84,85 |
| utterly from grace confined. 84.85 |
| How far a true beleeuer may fall: and that when bee doth |
| fall he doth noner fall finally nor totally. 85.86 |
| Six things to be veedthat we may persenere in grace. 89. |
| 90.91.92 |
| Fine rules to bee observed in our resolutions of good that they may fland. |
| they may frand. |
| Speciall renelation is never of false things , and wby. 97 |
| Paul had not his certains perfunction, that weither bee, nor |
| any of the faithfull should fall from the love of God, by speciall |
| renelation, but by the linely power of a instifying faith. ibid. |
| Every Christian doth not attaine to that high strains of |
| confident persuasion of Gods lone, which Paul attained unto |
| 98.6c. |
| One and the same beleever bath not alwayes a confident |
| La Jumpen Wilds |
| Godgineth, and manreceinethbis Spirit, in the Act of true |
| Fortier and bore. |
| Faith and doubting cannot stand together, but with strife |
| Possib doubting confused ibid. |
| The state of the land of the |
| There is doubtings sometimes in the best of Gods children. ibid. |
| children. ibid. |
| |

100 mat 2 min med red 2 mid to 144, 77 9 pm 14 min 446 8 49 0 pm 35 60 mid to 64 pm

| Eight enils that follow upon Popish donbting. 10500. Faith, amatter of our understanding, as well as of our will. |
|--|
| Fairb, the true ground of hope. |
| Eight wayes and meanes how assurance of Gods love and sternal life may be gotten. |
| All afflictions shall not bee beaped upon everic one of Gods |
| children in senerall, but they shall be diffributed and partial amongst them all in common. |
| Afflitions doe not befall all Gods children alike. 117 The strongest Christian shall bee sure to have as many af. |
| flictions as be can bear; and ebe weakest Christian shall be sime |
| to have no more than be can be are. Affletions that befall Gods abildren, shall not be powed |
| upon them all at once, but tendred to them by little and little. |
| Gods people in all their afflictions shall have many comfine |
| and beloes proportionably supplyed by God, whereby they hall bee enabled both to undergoe and onercome them. |
| Afflictions are as the gate to the kingdome of God. 134 |
| Affluttions are as the gate to the kingdome of God. 114 In what sense, and how a Christian less is an easielists, 126 |
| To condemne the righteasus for their afflictions, is a fooligh |
| gnorance, and beastly consure. Fine things to be laboured for that we may prepare to bear |
| afflictions. How Christians may lawfully propound to themselves, and medicate of dangers beforeband. 132 |
| meditate of dangers beforehand. |
| der the burthen of their affirtions man and death and we |
| toyce oner them. |
| Dere is no true courage to bee found but in truebolemen |
| Senen causes why men labour not for affurance of God |
| Seven causes why men labour not for assurance of Giblenes, and their saluation. The least knowne sinne, christed and fauoured in a man, and assurance of aluation. |
| I I more to some to state I the total of the sold of t |
| Two motives to mene vs to looke that our affurance of Gods |
| The control of the co |

Good and Angel Good Topsople T

| All Professional Assessment and the second | 4 |
|---|----------------|
| Gods lone and faluation be found. | 152 |
| A true beleener is sure to bee tried to the vim | off either li- |
| wing or dying. | ibid. |
| Foure markes whereby a man may know, whet | ber bis affir- |
| rance be found. | 152.153 |
| How life endangers Gods childe two wayes | 158 |
| How death endangers Gods children. | 159 |
| How farre the child of God is in Safety against | all danvers |
| of life and density a war to see you will a go a war | 160 |
| Four enils that men are subject vnto in the da | |
| and death, at a last last a second and | 161 |
| God is the Lord of life and death. | 165 |
| Gods people in life and death, are under the ca | |
| bloffed Angels by Gods appointment. | 166 |
| Life and death are the friends of, and for the g | |
| abildren. | 167 |
| Death and life are freetned to Gods children | by the life |
| Death and life are sweetned to Gods children, and death of Christ. | ibid. |
| How we may apply our felmes under ft andingly to | God in life |
| and death, laid downe in foure things. | 171.00. |
| Four prefernatives, that the consforts of this l | |
| draw vi from God. | 173 |
| Fouremeditations to flay vs, that afflictions | |
| may not binder us, nor draw us from Gods fersis | e. 174 |
| To defire death for worldly discontentments, is a | lefterate ch |
| will. The anatom and honor to honor wood attraction | ¥75. |
| Meditations to ftay vs against feare of death i | |
| time, kinde, and consequents of death. | ibid. |
| Christ lesus bis soule at bis death went into para | |
| 012 | ibid. |
| What the relation and communion is, that is be | |
| Angels and true beleeners. | 180 |
| The derivers that wen befall ours helenwere | |
| The dangers that may befall true beloevers, I and boly Angels: and bow. | 181 |
| The good Angels will not hinder the falnation | m of Gods |
| people; if they could and if the mould not they | could not |
| people; if they sould, and if they would, yet they | 184 |
| | France |

Gg 2

| Four engagements why the good Angels will not burt the |
|--|
| godin ones. |
| The good Angels are upheld by Christ, or elfe they are |
| as changable by nature as the enill Angels were ibid. |
| Two bars whereby the good Angels are veterly disabled |
| from burting the godly in the state of grace if they would 187 |
| What is to be thought of them that wor hip Angels, & par. |
| ticularly of the Popish Church and Religion, that both teath |
| and practife so; by thu they are cut from the head Christ, |
| करेर केल इस्तान महार में महार कार किल्ला के स्वाप कर है है के महार के महार के महार के महार |
| Christians, though they debase themselves, yet they must |
| take beede of debasing God. |
| How wee are to carry our felues, that the good Angels |
| may doe us good, laid downe in eight things. 192.60. |
| Towership the good Angels is the may to income thema |
| gainst vs. |
| What the enill Angels, or Dinels are, 199 |
| How the Dinels are enemies to God, to man, to all srea |
| oures, specially to Christ Iesus, and Gods Children, and to |
| all grace and goodnesse. |
| all grace and goodnesse. 200 How the Dinels are fitted against Godschildren laiddom |
| in nine things. How the Dinett amoyeth vs. laid downe in fine things. |
| 그는 그가 이렇지 않는 아이들이 아이들이 가게 하는 것이 없는데 얼마나 아이들이 되었다. 그는 사람들이 아이들이 살아지고 있는데 얼마나 없는데 없었다. |
| How far the Dinels may endanger vs. 205 |
| |
| Christ is Sathans vanquisher, and the Captaine, and Pro |
| Papifts, Arminians, and others, advocates for bell. 211 |
| Three things to bee anoyded, that we may bee safe against |
| the Dinell. 219 |
| Two things to bee done, that wee may bee fafe against the |
| Dinell. |
| Nine meanes bow to avoid, and doe the things aforefaid, |
| that we may be safe from Sathan. |
| |
| About to material are actual to the law tends to be a second to the |
| . San almos gods tog a FINIS and hard gods to the |
| 164 |

Pre ne

And of

Con Four

NECESSITIE OF RIGHTEOVSNES.

be 86

id.

led 87

ar.

ist.

90

95

14

ho.

gr. 04

70-

11 mi

19 the

ZO

14

APROFITABLE AND FRVITFVLL SER-

mon vpon the fift Chapter of the Gospell of St. Matth. vers. 20.

Preached and Penned by that famous, learned, iudicious, orthodoxall, holy, wise, and
skilfull Preacher and servant of God, now
deceased, and with his God trium phing in heauen, I o H N R A N D A L I, Batchelour of Diuinitie, Pastour of St. Andrewes Hubbars
in little East-cheape London, Sometimes Fellow of Lincolne
Colledge in Oxeford

And now published, to the glory of God, the edification of his Church, and the honourable Memoriall of the Author, by William Holbrooke,

Preacher of the word of God, in the Church aforesaid.

Printed for H.L. R.Y. and N.N.

VE CESSITIE

A PROFITABLE

to La.

-STORY

of my

. 6511

Jedi.

d and

fort

mon vpon the fift Chapter of the Gospelos St. With very 20

Patibled and Tenned by that formus, leaved to indicious, orthodoxall lially wife, and slotling reacher and frugar of God prove deceated and with his God companients had not, to aim Ran Da Da Discontinuous The Kore incide Rather Candon Some for the Candon Some Control Co

Indian published, to the gloss of God, three the string of is Church, and the honeous able in reconsill of the Author, by William following a Practice of the word of God in the Court above the second of God in the court of the second of the sec

Tokthon, Eokidon, Princed Jr. H. R. Land M. N.



gTO THE

RELIGIOVSLY

AFFECTED LADIE

THE LADY BENNET,

wife to Sir John Bennet, all

dinelle (lately) tobselquamed od, here to Dedi-

cate vote your Sermon of his, preached and penned by his owne hard MARAMmeth to

S you were a great loofer by the death of that fermuant of Good Mafter Randall, who was to you (whilf thee lined) a faithfull and able counfellour, both spiritually & bodily, and from whom you

received great latisfaction, direction, & comfort in all diffresses, when so uct your efor-

ted

ted to him, as you have oft conteffed, to the glory of God. And asyour loue was great to him, manifested many waies whilst helived and in his ficknesse, and fince his death, by your much lamenting and weeping for the death of him, that a man may fay of you, and your loue to this man departed, as the lewer did of our Sauiour, concerning his loue to La. zarus, when he wept ouer him Behold bowh loued him, loh. 11.36. So I know your Ladishi will bee ready to receive, and yeelde your belt countenance to what foeuer was his; where upon I have made bolde, in testimony of my thankefulnesse to your Ladiship, for your rea. dinesse (lately) to doe me good, here to Delicate vnto you a Sermon of his, preached and penned by his owne hand, as it commethe your view: I need not perswade your Ladifin to accept it, I know the childe shall beewel come, both for it owne and Fathers fake, eft cially, considering, that it will (in some son) supply the losse and absence of a profitable and dear friend, who though you cannot hear, nor fee any more speaking vnto you, and counselling viva voce, yet you may heare and fee counfelling you by this and other of his Writings; for friends ablent, whether living

be

th

he

IN

he

Co

Spi

fup

bei

fin

or dead, speake by writing, when they cannot bee personally present, and viva voce speake. Consider then (good Madame) when you read this, and other of this mans writings, you heare him speaking vnto you, and counselling you, and this will bee motiue enough to perswade your Ladiship, to entertaine what is here presented vnto you. The Lord Iesus, that Counsellour of his Church and People, by his Spirit counsell, direct, and comfort you, and so supply the lacke of this, and other friends: hee being in stead of all; To him I doe and will commend your Ladiship for enery good blessing by Prayer:

acto

by che and

ewes

L4-

whe

ifhip belt

ere-

my

readediand th to

liffin

espefort) table

hear, and and of his

iuing

And in Him I rest, and acknowledge my selfe your Lad iships most bounden Friend,

WILLIAM HOLBROOKS.

or dead, focake hyvining, when they cannot be performed prefere, and private acceptable Confider then (road his came). When content this, and other withing vote you, and continued you, and this viil been mount enough to perform a viil been mount enough to perform a viil been mount enough to perform a viil been content and reformation of his Church and People, be his frint counfell, direct, and confort you, and fighly the lacke of this, and other friends, necessary and other friends, necessary being the lacke of this, and other friends, necessary being the lacke of this, and other friends, necessary being the lacke of this, and other friends, necessary brings by Prayer:

T

573

ide

she

his

Go

hin

ode by a nob

otherwin And in Francisch, and whomledge my felfe som Lads, bigs most consider Francis

VILLIAM HOLBROOSE.

SIL



TO THE RELIGIOUS GENTLE WOMAN,

Mis. THOMASIN OWEFIELD,
All happinesse in this life,
and that which is to come
bee multiplied.

Good Min Owefield, and was an of howomen brane;

this

fame with the Lady Bennets aforesaid, both in respect of your
losse in Mr. Randall, who was,
as to her, so to you, a faithfull
Counsellour every way, as you have

often confessed, and also in respect of your love to him, both in life, sicknesse, death, and since; only the oddes is on your side, in that you have not onely in your own particular sustained a tosse, but your family also, by the death of that worthy servant of God, who oft instructed them in the way of the Lord: considering, I say, your case to be like vnto the fore-Hh 2

Said Ladies, in the foresaid respects, I baue made bolde, as a testimony of my thank efulneffe for your loue divers times shewed voto me, to Dedicatethis Worke alfo to you that your loffe may (in some fort) be supplyed, by seeing and bearing him speaking to, and counfelling you in Print, whom you fo reinjeed to fee and heare speake, when he was lining by word of mouth. I make no question of your acceptance of what was his, as this was both penned and preached by him, as here it commeth to your view: My defire Shall be to God for you, to bleffe this and all the labours of his, which you have enjoyed any way, to the furthering, edifying, and confirming of you and yours vnmoueably in your present faith; which God grant for his Christs sake, in whom I am, fame with the Lady Bennets a-

Special low in respect of your Andreftyour much

de to ber, foto you, a fairblad and not so, gran grows malis he bounden Friend often confessed, and also invested of your love to

,000 For

VCE Syn

The state on a WILLIAM HOLBROOLS

halfo, by the death of that morthy fermated Eod, who ofe inflow ted, them it the may of the Lord!

him both in life, sicknesse, death, and since sonly the

confidering Hay, your cafe to be like vince the force hitel



ide

our bis

to,

red and of

bed ire

la.

the

ind

id

nid

COS

CON

NECESSITIE OF

In which his Sermon, having first proposed veri-

and wichall, the 10 : Bern TT w Mtaine thounte

For I say unit you, Except your Righteonsnesse exceed the Righteonsnesse of the Scribes and Pharises, you shall not enter into the King-dome of Heauen.

S soone as our Saniour, had wonne, certaine Disciples and Followers to himselfe, some by this Word and expresse dimensional labor, whom hee called from their Nets to followhim, that heemight make them filters of men, as it is in the fourth Chapter of this Gospell,

vers.22. & some by his Doctrine teaching in their Synagogues, and Preaching the Gospell of the kingdome, vers.23. & other some by his Miracles,

Hh 3 healing

or al

to fa

and

QUI,

Law

the I

fcs, f

ling

verse

fulfil

neda

Scri

he ex

and r

ingth

grou

their

theo

Very

mult

trough

the Sc

coun

ulgil

healing the Lunaticke, curing the Palife disposed fine the Durels, and he pung enery ficknesses, and the disperses of the great multitudes out of satter, and Decapets, and ternsalem, and tudes, and from beyond Ierdan, as it is in the 25 verse of that chapter: As soone (Isay) as he had so done, her went you into a Mountaine and his Disciples the ther reforting to him, he opened his mouth, and made a Sermon to them, as it is in the beginning of

this Chapter.

In which his Sermon, having first proposed vate them whole troupes and multitudes of bleffings, and withall, shewerd them how to attaine therunte. begines them certaine necessary instructions for their vocation; and that especially they should be carefull in doing good workes : that whereas they werethe Salt of the earth, they must not be will noury, but by their good example Rafonthe hem of the people; and whereas they were the light of the world, they thould forthine before men, the they feeing their good works, might glorifical Pather which is in heaven, as it is Vert 16 Andbe cause the Law and the Prophers of God, aren onely rule of good workes; the efore vert 17. purs them in minderstahem bord thewing that is not come to defer by them bur to fulfill them. therefore how senser he premehes fait by Sethelin remission of his and the gladty dings of the Colpell, yer hee is to farre from abrogating the Lan from difamilling good workes, that contrariwill the chiefe and of his comming was so thatill good

of the state of th

nto

fot

be

úà.

good workes, and to fulfill the Law. For as a Painter that hath first cast his ground of white or black. or any fuch colour, when afterward he ftaines itagaine in fundry places with fundry other colours. to fashion his worke, cannot bee faid to destroy or quite deface his ground, but rather to garnish in and filtityp, and make it perfect euen fo our Sauiour, comming to teach vs the right lenfe and vie. andend of the Law, cannot be faid to deftroy the Law but rather garnishes, as it were, the ground of the Law with his true interpretations, and right ve les, supplying all the imperfections therof, and filling it vp in enery point; fo that, as it is in the 182 verse, not one jot or title thereof should escape vnfulfilled. And whereas the Law was, before, depraned and fothe people feduced and deluded by the Scribes and Pharifees, therfore in this his Sermon he examines their falle gloffes from point to point, and reformes all their deprauation of the Law, lay ingthis verfe, which I have read vnro you, as the ground of that which followeth : wherein he diffwades & brings his Disciples out of conceit with their former Teachers, he feekes to purge them of the old leaven of the Pharifees, & would not have them retaine the least smatch or relish thereof the very righteon feele of the Scribes and Pharifees mult become odious to Christs disciples rour righnonfield, faith he, must exceede the rightconfield of the Scribes and Pharifees. Neither was this onely a comfell or exhortation, as though it only were a thing meet and convenient for his Disciples to be better then the Pharifees, and he would faine have them

them forobee butthis is an absolute Procept of great waight and importance, it is as much as their foulesare worth for, except this be for her better pen price into the king done of heaven. And that they might confider the better of it, and beleeve it inon certainely, hee tels them, that this Doctrine is not from earth, but from heaven, it comes not from man, butfrom God; / for unto you; faith our Sauion that it is fo indeeded For I far wet o you; except you rig becoulneffe dec. So then this Scripture is a kind of Intermination or Threatning, which our Sant our makes to his Disciples Whetein we may be forue First the Affeuerant manner of speech her vied Christ faith, I fay wito you. Why all this chip ten is spoken by Christ, for it is a Sermon that he presched to his Diffiples, but he would haveth Doctrine flicke more closely to their hearts, an throughly confidered above all other points, the fore helives in before them, nay, helfaftens it voo them with specialisermes of Affeubration V farm to you. Secondly, the Dutie which here is teconice of them and in them of vs this righteon weffe exceed the right confueffe of the Scribes and Pharifin. Thirdly, the Penaltie hove threadned then you default of the performance of that Dutie events loffe of Heaner it felfe, you ball not enter intethe mulbecome odious to Chrift windigthe formobould

To First of the Affeueration, I for part of on. As if our Saulous from Id thus have I poken to his Disciples! The Scribes and Pharifees, have fedured you, and toughe you all this while erroneous Doctrine; they were blinde Leaders of the blind, but lithat am the

chem

Light

it cer gerat it ioy medi memi ty of heir

Home

hey

fore

not

rom

our,

7 80)

hade and here hap here and her political here in the state of the stat

oske

Four

les

and hey the ight

light of the world, I teach you better Doctrine 1 lay mo you otherwife then they did. The Scribes ad Pharifeestaught you, that oxternall and outand rightebulaeffer was lufficient too faluation a they are lyars : but I that amethe truth, Infay vato your therwife. The Scribes and Pharifees taught routhat the Law goeth no farther then to the out midman, it speakes nothing to the inward motimandaffections of the heart; they are deftdoyers adcorrupters of the Law : but I that came not to efter the Law, but to fulfill it, I that was prefert at billing of the Law, I that was an agent in the me of my Father, to teach the right fenfe, and the meyloof the Law; I fay voto you otherwise, that montyour righteoufnelle exceed, &c. Or, asifour Swiger should thus have spoken to his Disciples Se that you make no doubt of the truth of this Dodrine for it is I that speake it, therefore beleeve icenainely : Ifay. You need not ful pect any dangrinka for it is Ithat speake it, therefore receive hierfully : Ifar Let it not flip you without due meditation; for it is I that speake it, therefore renemberit carefully & I fay. See that you faile not weeld present obedience to this Doctrine, for it is that speake it, therefore practife it dutifully, 1 fay re an inkling, to whet on their wits by toyour

Mery fitly doth this word, Say, agree with heperlon of him that speakes it. He saith here wow by who is indeede properly whose verbum, the ublantial Word himselfe. This is peculiar to Ic-Webriff, the Some of God, the second person in

for I fa

ny Ki

and the part of th

the euer-bleffed Trinitie, to reueale vnto vs the crecies of God, and by the words of his mouth to teach vs the way of our faluation. At fundry times

and in divers maners, faith the Apostle, God bake in old time to our Fathers by the Prophets, butin thefe dayes hee hath fpoken vnto vs by his owne Sonne, Heb. vop. I. verf. I. 2. He hath poken, faith the Text, not onely by his Messengers, but even mouth romouth, and face to face, as we fee in the place: Larvato you. : wil sit to system and correspond Manythings our Saujour knew within him life which were not meete to be imparted to his Diff ples of but this was a matter that concerned the very neers, and therefore he tels them of it The ynto you. Many things our Squiour was to rellie Disciples, but they must first bee growner of lone better perfection, according tothat, tobarten I haut many things to fay voto you but you cannot bearenhom as yet; but this was a principali ground worke of that holy Religion which hee was after ward to build wp in his Disciples hearts and there fore it is one of the first lessons heteaches them one of the first things that hee faith voto them. Many things our Sautour would have his Diffiles acquainted withall even whilft they were noults in the Faith, whereof he gives them but onely sit were an inkling, to whet on their wits by fome Parables and darke speeches, leaving it rober found out by their owne industry : but this was a maint point of their faluation, and therefore without any

Parable, without any circumle cution, without any trope or figure at all, lies tells them office open

tilt

che fe-

outhito

y times

d lpake

butin

SOWNE

, faith

It even

inthis

andco

nCelle

Difa

lebem

1/67

ellhis

(lome

6.18

annot

ound.

after

here:

hem,

hem.

iples

aikės

es it

Py

bauc

iaine

rany

any

pon

ly

lyandplainely, in very expresse termes, I fay un. Schoole of my Golpel, year teach in my orman rate and Ifpeak not to the Scribes and Pharit ferthey are ignorant, and let them bee ignorant All burleis you that I defire to inftruct, and therfillay voto you. Tow that looke for a portion in m Kingdome, this is a lesson for you. You, that I minute special choise of to preach my Gosbel. is lellon for you. I lay it to you, first, that you inherie it and practife it your felnes and I fay me that afterwards you may teach it to others. Former in that miraculous banquet, when fine halad people were fed with five barley loaves nd wo files, our Saniour tooke the victuals, and in fell to his Disciples, and the Disciples gaue to santat were fer down as it is, Tohn 6. Tr. euen fo in spiritual banquet of feeding foules, our Sawird glues this heavenly food to his Difeiples. lay voto you, faith ho, that his Disciples might afwindelinerand impair the fame vitto others. hely understand him thus; I say voto you; as if he build familiarly conferre with them on this manof myour Mafter, and you are my Disciples, and wild hine have your obee faued, how focuer all broth freedes befides, therefore I lay vato you beginners & pertie Schollers are taught by whithat are of a higher former, and of longer landing then themselves are, but the greatelband dischollers are taught by the Mafter himfelfes. witherfore How Court your predecessors being will were young Schollers, have been etaught The or this or tome one of the Prophets and Ii 2 Priests,

-2,25.fe) 3

3.

5

Pricates, yet zer, as being the highest Schollers in the Schoole of my Gospel, yen I teach in my ownper son, I say who den, that except year righteen suffered. And so much for the opening of the true meaning of the Assuration. Now let us see what profitable Observations may hence bee gathered for our Instruction.

And first concerning the Author and Teacher of this Doctrine, which is lefus Christ bimfelfowho here faith, I/av. Behold here, Beloued, the worder full love of God towards mankinde: Hehadvied the Ministery of the Patriarkes to instructheir Fal milied y but that did not fatisfie him. He had vied the Ministerie of Moses in the Law, to instructis people: but that did not fatisfic him. He had vied the Ministeric of the Prophets to instruct thembut that did not fat isfie him. Hee had wfed the Minife ry of the Priefts and Leuises to infruct them but that did not fatisfic him weathe had wled the Mini ftery of lebe Bapaift one that was greater then alm pher, and yet that did not fatisfie him. And there fore after all these, he sent downe his owne Some into the world, to fpeake vnto men facetoface and to inftruct them in the matters of their falm tion. And this his love will appeare yet to bette greater, if we confider the def perate offare which the world in those times were come vnto ; all the foundations of the earth being out of course, as the Pfalmitt speakes, and the whole world then lying downein wickednesse, as the Apostle speakes and there is as much here infinuaged, by our Sanious, when he withdraws his Disciples from the Scribs Priefts, 200 Ii 2

Pfal.82,5.

1 John 5-9.

sinthe

VB PCT.

flete.

caning

ofitable

our In-

cherof

fawho

onder-

act vied

icir Fa

ad vicil

red his

ad vice

em-but

Tinifle:

in a but

e Mini

naPro

there-

Sonne

to face

falua

beethe

which

all the

c, as the

n lying

es : and

aniou.

Scribes

200

and Pharifees; as being corrupted themselves and corrupting others dilbey fate in the chaire of Mohandfrom their mouthes the people were to reseile Law, & the whole fubitance of faluation they were the very light dherve of the body of the Church that then Now the eye being wicked, & the light being brined, Oh how great was the darkeneffe of the mole body ! In the middelf of this darkenesse anothernelight of the world, to cleare the Law. medic the Distring of faluation; to look the where the Deuill; as himselfe speaken; that I lohn 3.8. wheresthe Seribes and Pharifees, Sathans inftruments, had taught the people by pocrific, he might ment them from being hypocrites, and teach marde righteoufnesse and whereas they had for the world into the pathes of deftructions emight rectifie their courfe, and shewand leade mine neady way to cultilasting life! worst ovy si Hint then we learne, with what reverence to embice and in what price to effeeme the Gofpell. Chilf himselfe beeing both the Author, and the Millingenthereof. In there were no further reason. seedy because it is the wholsame Doctring of widwadfaluation, wilwerd to effectic of itvery why but how that we fee it comes from heaven Child him felfe is both their uthor and Mcf ingered in Oh how deado and precious oughen to mountous & This is the Vie which the Apostle miking it. Heb. 20the three first verses where hee compared the Gofpell with the word of Angels ht swith the Lawl which was ghen by the bands Ii 3 of

I. Vie.

of Angels: It it were fuch great danger to neglectithe word wherefthe Angels werethe Meffengers thow shalweescape if we neglect the great fatuation, even the Golpel, wher of Chrift himself was a Moffenger who is much more excellent then all the Angels are as he had thewed in verfe 4 of the former chaps ter? So like wife he compares it in the fame terms of amplification with the word of Moles, Heb. 10.28 20 He that despiseth the law of Moses, He dieth without mercy of how much forer punishment shall hebe worthy wet treadeth vinderfootthe Son of God . Bondol and the Gofpel wherof he is a Meffenger Bor site had thewed before ibigita. 2. Christ was far greater then Moles. Were this imprinted throughly in our hearts as it ought to be that it is the word of Chrift we would be more eager & defirons of it then now adaies we are Confider who is the Author of in and what prearchafigera bere is in ice fulfing & neglecting it. We should flock to Christ as to our prey if met were oruntagles, & defortive him in great ab fiddice, as we read in the Gofpel, that the people Wil presid voon him, & ran after him, &thronged him, for the earnest defirethey had to hear him but now; if Chil come tovs, loinis but we will capte formuch as he our of dur doords to bear him , or if we do it is but scatteringly, cfparingly), as if a man frould gather grapes after the hindige iskhis the fruit of fo hung happy years of the phreaching of the Goff amongh verland asthis warms vero thirlt after the word more earneftly fo alfo to imbrace it more reuerently as being north word of any montal I man, but as it is indeed, the word of the interlining dad iv Talinke 30 not

The second secon

.J.

Othe

hove

cuen

igels

haps

nsof

8,29

hour

ebe

Sod

is he

ate

our

wift.

now and ting

rice,

the

irl M

but

thet

any

orc

, as

not

when you hear the word proadhed, that it is the Minifer only we speakesit for it is the Lord that beaks it addit is her hat faith, as here co his Difcida, If of with you. Again, hord, westee, which we are anyemot, whither we must go to be, to formed to mto Chrift himfelf, by who the disciples are here reaimed for he is our onely shopheard, that must historiomeiagaine, wheneve like loft thee peare materiale is churion lymaiter, as he is called die 118 who milt correct all Owerrors; and when focwire feeleraby ignorance or blindness toffe is our balando itaito who wo west pray with Did Paling.18. il Gland open than deinesoleh labat I may fet the monhandbing hopely law. Secondly concerning his demery of this. Dodrine, He faith it. Wherin he gives wall the Winisters of God; a notable pattern of hadity with is laid vpon themy they must not bee more hied hor dumb, but they multipreach & destehe Bords Meffage vnto his people Anedeffity 1 Cong. 16 hlad voonlys, and wo voted us if we do not preach be Calpelitisthe dillely voice of the Minister web dod hath ordaind as an effectival inftrument; wherwithto fasten his word vpon the harts of those that hall befaued and therefore for Sions fake we must Ifay 42.17 thold our peace nor be either afraid, or voready bipeak Our Saujour here by his example in fpeaing to his disciples, dorn show (vs our duty, that we tropreachi and withall that he cannot away Madumb Ministry. Thirdly & lastly, cocerning halditors; you, that is, his disciples. Wherin weobfort, that our Saujour had a very special care makedisplot, that whereas they were separate to

Vis.

30.

to fuch an excellent office asto preach the Gofpel and retaining to fuch an excellent Mafter as her was therefore he would have them to be moreer cellently instructed, both for life and doctrine, then others were. Hee had placed them in the world at a Citie vpon the top of an hill; they were in open view, and enery mans eye would be fastened vpon them; and if any groffe imperfection could bee fpied in them, it would be a fcandall to the Word a reproachto their maftet, a diferedit to theirest ling, and their cuill example would forcad it felle like a running fore to the infection of many others and therfore he would have them to be better then ordinary, their righteoufneffe to exceed the righteonfnesse of the Scribes and Pharisees. Now asour Saniour faid, Marke 13:37 Those things that lay vnto you, I fay vnto all men , fo, the fame which's here fooken to his Disciples, he faith it also mis you, beloued Brethren, and to as many of vs as fucceedethem in the worke of the Ministry, Lety carry a watchfull eye ouer all our waies, that wesboue all others may be good examples. And as the Lord exhorts his people, Hof. 4.15. Though Ifral play the Harlot, yet let not Jadah; fo, let vs bewait that (how foeuer the Scribes & Pharifces doe walle amiffe, howfocuer the common people beeneglgent in their waies) yet we that are of the Minile ry bee carefull to line without giving any infeccasion of reproofe. We are, or should be, the lights of the world , let not our mif-demeanour blemil that light of God that is within vs. We are or should beethe Salrofthe earth; let winge bee ynfanowy,

(pel

bee

CCT.

then

ld,as

open

Pon

ord.

Pcal-

felfe

hers

then

ghte-

SOUL

d fav

ichis

Vito

sfuc-

et vs

wea-

isthe

Ifrael

ware

valke

icgli

siffe.

Roc-

ights

mish

ould

sury,

least

at webecaft out you the dung hitl, among the thand traff of the world there's duely confider. mile Lords owne credite doch in fome fort reft our shoulders ; and shat many other mons leido habe upon outlown neckes sand that the daning ginen more vitto vs than vitto others. lequire much more of vs than of others, there referthe good example of others or, if that doe polevs yet forthe faning of our own foules? de regard northat, yet at the leaft for the gloingel Gods moft bloffed name, in whose flead L'hefech you her vs enery anelooke varo aldes, as the Apostle counsels vs, and srivero muter measure of righteoulneffe than ordinary son Sanjourhere willeth his Difciples tendoe 100 Smoodly we may here observe whe wisdome of ursmioninin making specials choise of aradable wardly minds, to whom hodorh deliver this Doring like had vice edicto the Scribes and builes, he had but friend ragainst the freame i by would have beene to farre from beleeving it. in contrariwife, they would have withstood it mill their power and defied the Teacher, and more incenfed against him, as afterward they minthelike dafe. If he had preached it to the mon people, they would have murmured a-Hasbeing a new Bockrine quite contrary to ewiledome of their forefathers. If he had spoken tothehigh Priefts and Elders, they would have wedhim, foit on him, condemned him, erueiwhim as afterwardthey did Therfore he makes chair of better fpirits than those were getten such

2.

Kk

as he knew would be finter to receive roadierto be legue, and forwarder to practife his wholfome in. Arudions de fpeaks icto his Disciples | Neither is our Satiour unlike himfelfein this counferfort was the ordinary senous of his proceedings he was alwayes very wife and wary in difpoling of the inv Beries of God We read of the high Priest Marie 60 that he questioned with our Sautour about the defroying of the Temple, and building it again in three dayes but our Saujour would an four him nothings he knew that the high Prick was my th man to bedroof fisch a mattero Likewife of well Lake 2 % bothat he questioned withour Saulaine houstness, things, but our Saujour aufwered him nothings He knew that Herod was hora fit auditor for fuch matters Likewife of Pilate, Joh. 8088 that he asked our Sainbur, when was Truthe But our Savient shough be acuer was, wonter of inoother or Suppreffe the srint putes him no answer; her they that Pilate was por a fit Scholled to dean the triff. But about all other, he makes himfelf most niceto the woman of Canasa, Mar. 15.26. Where hegines the fame reason of that action & of all other of the fame kind because it mes wat meet to take the children bread and to give it was doggis. In the fourth of take uct a 3 there we may fee, that dorr Saujour had done many things in Capernath of his owne accord. which he refused to doe in his owne Country though they requested him earnestly. What was the reason hereof? Chryfoffone tels you it was incrdulitas populi fur the vibeliefe of the people. Nay, Christ himselfe telles you versit 4 that it was the 20 Waye In.

ither

forit

C-W25

emy-

r. 14.

u the

Thin

HE

Heil

alike

dhim

iditor

8 What

at our

her or

knew

truth

iceto

giues

of the

Lake

done

cord,

at was

SHOTE-

Nov.

as the

Way-

on who would not accept of a Prophet in his owne Country. You fee therefore that our Saufour in the wifedome doth here separate and take his Discoles apart from the multitude into a mountaine, at is in the first verse of this chapter, and there by brusches alone; doth communicate these heads mysteries vntothem, as being fittest for each outly they fittest for those mysteries, and those mysteries intest for theme of his possible motors.

This Doctrine doth affoorde vs a twofold Vfc. here is matter of Imitation for ve that are of Ministrie, teaching vs, after the example of our or dot to impart the mysteries of saluation to mes indifferently, but rather in wifedome to alchoile of our Auditors, as neere as we can, on we deliver them. A practice which our Swigg dorh not onely countenance by his examin inthe execution of his owne office, but hee insthe fame also in charge, by way of precept vnwhis Disciples in their Commission. For fower tade, Met, 10.11. Inte what soener City or towne you min amuire who is morthy wit: As if he should fay, Amanyas you finde to be vitworthy, and wifit to deyourwords, have no dealing with flich peras, but depart from them, and shake off thevery of your feete, for a witnesse against them. For sue fractites when they were among ft the Babyledid hang votheir Harpes voon the Willow was and would not fing the fongs of Sion in a Ingeland, as it is Plat 137.273. Enen To, the myfair of God are very spaningly to bee handled in Kk 2 the

ri.

Trods 19.

Ifay 39.2.3.

the presence of those that are prophane and wilfull who will be ready to fcoffe at fuch holy things and to open their blatchemous mouthes against them And as Exection thould not have thewed the King of Babylen his golden Veftments; So, neither ought the precious mysteries of Godto be commisted to will full ynbeleeners . Lifceke nor hereby to inforce an absolute seccificit of this practice vasto be always observed as though curry one of ve fliould bee bound to make speciall choyfe of our Andirors for cuery thing we fpeake for this is a thing impossible. and, if it could beatwaies performed, yet thereis no absolute necessitie in it a for, Mofes must freake to Pharach, though he know before hand, and bee certified from the Lords owde mouth that Pharalle heart is handned, and be with not heare him ? And Exechiel must focak the words of the Lord vnrothe Lewes though the Lord hour demainely forewanted him that they area fiff-necked; and rebellious people, and fuch as will not heare him. But this is that which I would frew you, what an excellent and neceffary a thing discretion is in the Ministers of God and how thary wee ought to bee in delivering the my heries of God, that we doe not give fuch holy things ynto dogs, not cast his precious pearles be fore fwine And feeing it is nonin our power, hills make choise of fuch Auditors as shall bee fit for our infructions, therefore we must bee wife in making choife of fuch infructions as shall be fit for our Auditors. If thou doeft light vponithofe that are prophancandwilfull, to them wifithou fpeakeling thing thou must speake of the independents of God;

Kk 3

but

Exod. 7.2,3,4

Exech-1.45,7

die

but when thou meetest with more towardly & tracable spirits, such as these disciples were, these thou musentertaine with such a kindely lesson, as this is which our Saujour here vieth to his Disciples.

ilfull,

S,and

them.

ing of

ht the

O Will

ree ab

Wales

d bee

PS for

fible:

ere is

peake

d bee

irabbi

And

othe

irned

peo-

sthat

d ne-

God.

gthe

holy

s be-

illto

r our

king

Au-

pro-

Fany

God:

but

The second Vse of this Doctrine is for the prole for feeing our Saujour doth here make speciall byce of those to whom he doth reveale these myries, here is an Hem for the people, that if they o not feele the meffage of faluation in themselves muleir bearts inwardly admonished in some meafueto true obedience, they are to take a ftrong proindiceagainst themselves, that surely the Lord doth systeffeeme them to be vtterly vnworthy and vnfiterall goodnesse, that (like dogs and swine) they propagation and the property of the Gospel heald, faith the Apostle, it is hid to them that are black.4.30 And they whom the Lord hath not mide acquainted with the matters of their owne funtion, they are as yet in a very hard and damnabeline. It is a fearefull thing to be debarred of the meanes of our faluation, as these Scribes and Phaisces in some fort were debarred; in that the Lord dothnot witer the counse of faluation within their leaning. On the other fide, it is a very joyfull and omfortable bleffing, that the Lord fhould teach vs. we may be faued, as here he teacheth his Difcisquainting them in prinate, and very familiwith the ready way to the kingdome of Hea-Let therefore every man throughly fift and camine himselfe, whether by all the hearing there hee hach had benefit of, hee findes this within him felfe, that hee is inwardly admonihed, and inclined in his owne foule; to leave the NOV Kk a com-

2. V/o. common and ordinary way of the world, and betake himfelfe to a more frid and feuere course of life, fuch as is peculiar but to few, and yetto all Godschildren. For this indeed is the very present case of these Disciples; whom our Saujour would weane from the ordinary course of the Scribes and Pharifees, and admifethem a peculiar course of his owne direction. And when thou halt thus examined thy felfe, if thou doell finde any fuch effect within thy foule, then thou must record and magnifiethe infinite mercies of Almighty God, to thy owner endleffe comfort: but if thou do not feele this fruit within thy felte, then must thou know that as yet thou art in the fearefull efface of condemnation and that God hath left thee to take the ordinary couries that the world is wont to take, that fo thou may! bee condemned together with the world. And the confideration will make thee, if thou haft any for kles of grace in thee at all, to rowfe up thy felfe and continually to ferine with Almighty God in heavy Prayer, that for his owne glory fake he will vouchfafe at the length to reueale and open vnto theethe mystery of thy faluation, and withall, to open thy heart, that thou mayeft understand the fame, and be lecueit, and yeeld ready obedience thereunto. And thus much concerning the first principall point that I propounded to youngodly confideration, out of this Scripture, namely, the manner of his speech, or the termes of Affeueration, whereby our Saujour would faften this Leffon vpon his Disciples. I have flood upon it the longer, because (as you fee) it bath ministred vato mee good fore of such matter as is fit and very pertinent to this present Assembly! Now

Now proceede wee to that which followes, so farre

be

feof

o all

fent

ould

and

his

incd

ithin

ethe

Whe

fruit

yet

and

irics

chis

par

and

arty uch-

ethe

thy

be-

And

that

ut of

1,00

iour

P

e)it

Her

bly.

OW

mere jour righteoufneffe &c.] The fecond prinpoint which hence I observed, was, the Duewhich is here required of them, and in them of in right confueffe must exceed the right confueffe of Scribes and Pharifees. Wherein we are to observe de matter of that Dutie, it is righteoufneffe : fedly the qualitic of that right confueffe, which is contessed, partly, by way of Negation, not abaniphicaufrieffe in in that of the Scribes and Phariand partly, by way of Athemation, but fuch fems the Disciples of Christ, the true children God, your righteoufneffe: and thirdly, the measure matrightcoufnesse so qualified, it most not bee ar but abound, and exceede, your righteoufnesse exceedes Or elfe, that wee may draw it into a met Division, The thing required is right conf-Meswhich our Sautour describes by way of comwith the right coulnesse of the Scribes and double defect and requires in the righteon neffe of is Dilciples, the supplying of both those defects. in their tight could effe, it was but counterfeir, it unotgoodenough, and therefore the righteoufchef Christs Disciples must bee a better rightewhele and fecondly, their righteoufneffe was vepleatee and sparing, and therefore the righteous deof Christs Disciples must be more; there must regreater flore of righteousnesse in them then was with Scribes and Pharifees, fo that it must exceede; bohin goodnesseand in greatnesse. in shortuoss

Lukof the matter of this Duty, which is righten

13

ansnelle : whereby we are to vnderftand the whole obedience which a man doth owe vnto God. both in respect of hisfaith, and in respect of his life, both for doctrine, and also for manners. For indeede for much is inforced exactly by the Antithelis, or Op polition here specified, whereas exception is made both against the Scribes and the Pharifees too For as it shall afterward (God willing) more plaine ly appeare, the Scribes, they were skilfull in the knowledge of the Law, and the Pharifees, they were precise and formall in the practice of the Law , the Scribes were the men of greatest learning, and the Pharifdes the inen of exactefy litting that thefe times did afford. Therefore exception being taken against them both, it is very plaine that our Saujour would have his Disciples, both to know the Lin better then the Scribes, and to practife the Lawber terthen the Pharifees Tono righteon (neffe, faith her must exceede the righteournelle of the Scribes and Pharifees both. God, as he hath appointed and pre pared a Kingdome in heaven, fo because that is the Holy of Holies, there is no way for any profancor uncleanething to enter into it and therefore the Lord requires that every one that would enter therin, should be righteous and holy; according to the Pfal 118.20. This is the gate of the Lord the right toous shall enterioro it. It is the wedding garment which enery one of vs must be conered with alifwe would bee fit ghelts for that wedding feast which the Lord hath prepared in Heanen. The Scripture makesmention of atwofold righteoufnelle, Righteousnesse inherent; and Righteousnesse imputed First, there is a Righteousnessettiat is within viour entreffe :: obe-

belience to the will of God or at the leaft, our enmourto performe it as neer as we can and fecondng inherent in Christ, is apprehended of vs by a wanda linely faith, and fo is imputed vnto vs, and counted ours, as really as if it were within vs. For merighteoufneffe is nothing elfe burthe fulfilling due Law; as contrariwife, fin is nothing elfe but herranigression of the Law, and if we do performe helaw of God our fetues, here is inherentrightehere is our fanctivie and holineffe of life. Na, if we do not perform it to the full (for this nemany mortali man could reach voto, but the Son dalone) yet if we endenour and Ariueto it the let we can, God, that accepts of the will as of the hour it for righteouineffe. But because this our cheoufnes is defective, & too light to be weighed antiballance of Godr inflice, therefore weeming ment of our felues to feeke for a better righteouf shichasmay fland before God without controlmand bee admitted without any exception; & hisisto be found in Christ alone, who onely hath Milled the Law in every point ; which if we faithfilly lay hold youn, perswading our selues assuredthat what soener Christ hath done, he hath done it wis then we make it become our righteoufneffe. heitherent righteoufnes is the matter of our fandiction, & the impued righteoufness is the matmol our instification. Now our Saujour requires breof his Disciples, that they should be furnished win both thefe forts of right coulnesse. How beit, he wath principally at our inherent righteousnesse, that t shatow

hich bure ligh-

hole

both

10

Qp.

nade

too.

une-

the

Were

the

d the

hefe

aken

iour

Law

hec.

and

pre

s the

ne or

e the

ther

that,

righ

ment

if we

obe-

that is our holinesse of life, wherein we must exceed the Scribes and Pharifees. So then you fee, that this is an exhortation to good works. For how focuer our Saujour came downe from Heauen to preach the Gospelland the free remission of our fins through faith in his blood, yet hee would not baue men to think that faith were enough to fauethem without good workes, but as many as looke to be partakers of his merits, they must be carefull to anoyd fin and zealous of good works, and with all their powerendenour themselves to fulfill the Law of God. It is controversie betwintys & the Church of Rame, concerning the necessity of good workes, they change vs that we teach the doctrine of faith alone, & trans plethe doctrine of good workes vader our feet and that we proclaimed Golpel of libertie and fecurity But this is a manifest flander against vs ; for weedoe teach the doctrine of good workes, and exhort men to be corefull in tecking to pleafe God by holintile of life ascarnedly as they doe. True indeed that we deny good worket to bee necessary in the workers our inflification; for it is faith alone that doch infile Sent in the fight of God : but we hold them to bee abifolistely necessary to our faluation: so that our idutefairs do very deceitfully change the flate of the question that is betwint vs, bearing the world in hand that we deny all good works, they by rodifice dinde reprochaun religion No befored, we for our parts do very confeatly hold, against all the Libertines inthe world, that there never was any man, not euer can any man ordinarily be faued without good works. We do indeed magnific the doctrin of faith but doe wee thereby difamilithe doctrine of good workes:

aboute interest increase increase interest increase incre

end, t

Is of

de de la company

wills God forbid, faith the spofile: Nay, rather we ablish the law ofworks, by establishing the law of hit. For when we preach to men the fingular love defus Christ, wherewith he hath loued them, even hosehis own life, &his own precious blood, which memaner of our faith: prefently wee make vie imof, as being a very forcible motine to perswade methat they should endeuour themselves by all nems possible to require this lone of Christ, with loinghim again, web is the matter of our good works, hundere our advertaries, & to come to the prefent meric felte, which we have in hand. Our Saujour mechaning his Disciples to righteousness, shews mainly, what an odious thing it is in his light, for a untobea professed Christian, and Scholler of his, me he hath no care to glorifie the name of God, awgrace his own profession, by living righteously ithis present world: nay, he shewes further, that all ment he hath done for vs, he hath done it to this ad that we might ftill be conversant in the exercia of sighteousnesse. A thing which the Apostle whitedown in more plain & expresse termes, Tit. where he fairb, the grace of God which bringerh duimto all men, bath appeared; & to what endithat mhouldine in fecurity, & turn it into wantonnes? No; buttothis end, that wee foodld deny all ongodlimorneldy tastes and that we should line suberly & intenfly and godly in this prefent world. And as this wis laid vpon all those that professe the name of in Christ, loit concernes vs of the Ministry more may other, let vs not content our felues with a timeliadow of faith and fee not verhinke, that it is ng ipt end. To God &c.

cthis cthis cour hthe

ough en to thout akers

yand Ten

t isa

range rans

rity.

men neffe at we

ke of

bee irad-

f the

icre rout iber-

,nor

aith; good kes : our knowledge shat can lauevs; for valeffe we have righteoufnes, & that fuch a righteoufnes as is better than that was of the Scribes & Pharifees, we learne by the case of Christs owne Disciples, even out of Christsown mouth, that we foull not enter into the kingdom of heaven. Wherfore, as I exhorted you be fere, fo know, that Christ doth exbort you in this place to exceed & abound in righteoufnesdetin beyour daily practife to joyne good workes with your faith holynes of life with your knowledge Thefethings teach & doe: reach it to others & pradife it within your selucs:do it in your owne coperfation, that your good example may teach other to do the fame. Trouble not the heads of your peoplewith vaince friuolous questions, wherein there is no prefit; but let this be your labor, to ftirthemyp to holines of life. And trouble not your own brains with vaine & idle querkes wherein is much fludy required without any recompence; but let this be your fludy, even the whole drift & matter of all your meditations, to endeuour your felues vnto true righteousnes. By this meanes of practifing this duty within your felues, you shall appeare truely tobe Christs Disciples: and by this means of labouring to draw others to the performance of this duty, you shall shewyour selves to be true Ministers of Christ, well expressing his fathions, who doth here exhort his disciples vaco righteousnes. And thus much concerning thematter of the duty, which is here required, namely, righteoulnes, or holines of life. I should have proceeded to that which follows but I must gue place to the time referring the rel till fomt other opportunity, and fol end. To God &c. FINIS.

DESCRIPTION OF FLESHY LYSTS.

better

carne out of

ou be-

ou in siletit

with

e pra-

chers peothere

myp

raines

Rudy

nis be

your

righ-

duty

tobe

uring y,you

brift,

xhort

CON

cquihould

fome

A PROFITABLE

AND FRVITFVLL SERmon vpon the first Epistle of St.

Peter, Chap. 2. verse 11,12.

Preached and Penned by that famous, learned, indicious, orthodoxall, holy, wife, and
skilfull Preacher and servant of God, now
deceased, and with his God triumphing in heauen, I OHN RANDALL, Batchelour of Diuinitie, Pastour of St. Andrewes Hubbars
in little East-cheape London, Sometimes Fellow of Lincolna
Colledge in Oxeford.

of the Author, by William Holbrooke,
Preacher of the word of God, in the
Church aforesaid.

Printed for H.L. R.Y. and N.N.

DESCRIPTION OF FLESHY LYSTS.

OR

A PROFITABLE AND FRVITEVEL SER-

Pary Chaps sed 611,120

AN

G1

Preached and Tenned by that famous learact, indictions orthod stall, holy, wife, and
skulfull Preacher and temant of God, now
decested, and with his God triensphing in heauea, I o u u R A n u A n t. Batchelour of Diculture, Pahont of St. Andrews Fielder
in line Fall-close to aden, Sometimes Fellow of mooins
Golfedge a Oxelect

And now priblified, to the glory of God, the edification of his Church, and the Lonourable Memoriall of the Author, by William Holbrocke,

Preacher of the word of God, in the Church aforested.

Printed for H.L. R.Y. and W.N.



THE VVOR THY AND TRVLY RELL GIOVS LADY, THE LADY

WELD, All bleffings internall and externall, spirituall and bodily in this life, and eternall glory and in the world to come, bee multiplied.

WORTHY LADY,

T is the promife and word of the Almighty, that he will honor them that honour him, which extendeth is felfe not only to the time of this life, but to the time of death, and after also: this pro-

mileitis our part and dutie to verifie and make soul to, and voon the heads of all the people of Gul both in the time of their life, death, or afterwards.

that so God may be found true in bis promife, and to doe what hee bath faid ; This is done of vs, as by many wayes, so by keeping and beeing meanes of preserving an honourable memoriall of them, that therein they may for euer bee bleffed and bonourable, according to that of Salomon, Prouerbs 10.7. The memoriall of the iust shall bee blessed; and that of the Prophet Dauid, Pfalme 112.6. The righteous shall be had in everlasting remembrance. The consideration whereof mooned me to thinke and consider with my selfe, bow ! might performe this Duety to the Authour of this following Sermon, which whileft I thought ropon, I faw no better meanes to performe it by, than by publishing some of his worthy Labours, that fo, (by, and in them) hee might live and speake, though bee bee dead, as it is said of A. bel, Heb. 11.4. and be had in everlasting and bonourable remembrance to the end of the world. For which end, next to Gods glorie, and the good of his Church, I bane published (for the present) two Sermons given mee, by his Executors, which I found in his Studie perfected, and written with his owne hand faire and legible, about any thing which yet I finde of bis, as if bee had purposed them for the Presse, and bad fitted them thereunto:

L II

Ledift.

R

1 15

Fork

riftea

OF THE

becas

in b

of which Sermons is this following. hich I make bolde to offer to the view of World, conder the protection of your wiship. It needest not a Letter or Epostle Recommendation from mee or any other, is able enough, and will speake for it We both for Methode and Matter, where-I dare fay, as the Text is Methodically. minely, and naturally handled, so the Matter is worthy and excellent, and diverse These therein not ordinary; and no wonfeeing it is the Worke of a skilfull Vake-man, who was more than ordinarily ifted from GOD, and fitted for the Worke I the Ministery, which the Lord appointed im onto. The reason why I attempt the performance of this Duetie first to him, is this; because hee was one that loued mee dearely bis life time, yea, bonoured mee much by by bigh esteeme, and reverent speech to all, mee, and bis countenancing and incourame mee in the Worke of my Ministerie, hibe space of nine yeares last past; during bich time, I exercised my Ministerie m his Charge, with great approbation from and comfort to bim, as hee often confeffed : Mm

in bis

This

eping

rable

for

ng to

me-

that

The

em-

ow I

ur of

ught t by,

ours.

and f A-

and

orie,

lifh-

mee,

idie,

yet

bem

nto:

feffed , fo that I bad reason to be first in this Worke, and (Lege talionis) to berious bim that benoured mee. I have made bolde, and beene mouned to Dedicate this Sermon unto your Ladiship for two Reasons especially. first, because of that bonourable efteeme and respect, which (I know) is feated in your religions heart, to all the faithfull Ministers of God, and was to the Authour of this Sermon in particular and speciall, whereupon I per-Iwade my felfe, that you will esteeme and rehett a Fatherleffe Childe of his, now tende. red conto you, by mee (a Friend to the dead and the lining) and affoorde it all the countenance you can, by kinde receiving of it, and other waies, as you would have done to the Authour of it. phom you oft defired to have beene familiar. ly acquainted with, and to have entertained, as you long bane done, and still doe, many of Gods faithfull Ministers and Servants. The fecond Reason is, that I might take occasion hereby, publickely to acknowledge my confained thankefulnesse to your Ladiship, for all the kindnesses you have shewed and done to mee and mine.

tandi

f Go

Haus

cate t

leech

nesse

Labou

of G

praye

tt T

hen

blefs

I be

[bal the

full

Dit

Pn

704

E

This I thought to have acknowledged long before

before this time, by publishing some Worke of my owne, and Dedicating it to your Ladibut have hitherto kept backe, for dim Reasons knowne to my selfe, notwithlanding, continuing my resolution so to doe. if God will, and permit life and opportunitie. Haning thus rendred my Reasons Why I dedithe this little Worke to your Ladiship, I beleech you accept them for excuse of my bolduffein so doing, and accept this Worke as the bour, yea, the childe of a faithfull servant of God, and one that put op many a heartie waver to God for you, especially considering, it will require all the countenance you can hew it, by the good which (through Gods blessing) it will doe to your Soule, which I heartily wish to your Ladiship, and all that hall reade it; from him that is able with the showers of his Grace to make it fruitfull to you and them. His blessing onely Pro. 10. 12. maketh rich both for Soule and Bodie : bithout his Blessing wee Preach and Print, and the People heare and reade in maine.

in this

r bim

and

THEO

ally

e and

reli-

rsof

rmon

per-

nde-

and

ance

aies,

liar-

ned,

y of

The

fion

ned

the

and

ore

To bim that is the onely true God, one in Essence, three in Person, I doe, and daily will,

Mm 2 commend

commend your Ladiship, in my daily prayers, for attainement of all needefull blessings for Soule and Bodie in this life, and eternall Glorie in the world to come, through our Lord Issue Christ: In whom

I am, and ener will be at

Your Ladiships Command in the worke of the Lord,

WILLIAM HOLBROOKE

Dear Pi

after labort

myra mini with



yers.

for

le/us

DESCRIPTION OF FLESLY LYSTS.

1 PET.2.11,12.

Durely beloued, I befeech you, as Strangers and Pilgrims, to abstaine from sleshly lusts, which fight against the Soule: And have your conursation bonest &c.

He Church of God having fuffered a great Eclipse of her glory, having been exceedingly diminished by the falling away of the whole Nation of the Iewes, a people which the Lord had chosen peculiar to himselfe, was soon

ther supplyed, partly, through the preaching of librate Baptis, and partly, through the teaching and myracles of Christ himselfe, and partly, through the ministery of his Apostles and Disciples, together with the happy successe that God gave thereunto;

Mm 3

was

was, (I fay) soone after supplied, & her breaches repaired & filled vp again, by the convertion & calling of the Gentiles. And because the Gentiles should not fall away as the lewes had done before (for it is the Apostles reason Rom. 11.21. If God spared nor the naturall branches, much leffe will he sparethe wilde:) therefore the Apoftles vied all diligenceto confirme them in that faith which they had fubscribed vnto. For so it behooned the Lords husband. men, not only to plant, and fo give ouer, but alfo to water that which they had planted not only to fow the feede of the word in the hearts of men, and fo leave of but also to carry a watchfull eye over it. still cherishing it vp, and preserving it from being ouer runne with weedes or peftred with other annovances.

Hence it was, that Paul having taken paines in preaching to many particular Churches, did not fo leave them, but in a godly icaloufic over them, writes Epiftle after Epiftle, sometimes to the Romanes, fometimes to the Corinthians, fometimes to the Theffalonians, &c. earneftly folliciting themto fland fast in that faith which they had received. Hence it was that lames, having infructed the remnant of the twelve Tribes in the faith of Chrift, did not fo leaue them, but seconds his preaching with an Bpiftle written to them for their confirmation in the faith. And hence it was that our Apostle Peter, being the minister of the Circumcifion, as weereads, Galathians 2.7. having preached Christ to those Gentiles that first had beene connected to the profession of the lewes, and afterward from the lewes profession to the faith of Christ, did not so leave

them;

them;

of the

nd ta

in elec

hec di

1415

isholy

Redes

er an

arion &c. 4 fulne them

of off

es re-

Hing

bluon

ritis

d not

rethe

ceto

oscri-

pand-

fo to

ofow

nd fo

er it.

being

er an-

es in

ot fo

vrites

o the Nand

lence

int of

otfo

an E-

, be-

eade.

hofe pro-

cares

CEI:

them; but writes this and his other Epiffle generall when all, as they were difperfedintliners places, of the world; exhorting them hereby to walk wortwofthat vocation and holy proteffion which they blaken spon them: and having first shewed, Chapin 1, verfe 2, the great mercy of God towards them nelecting them to faluation through Iefus Christ, he doth thence inforce an exhortation, verfe 13. iais, of that Chapter, that they must be holy, becule God who is their father & hath chofen them, sholy: And having shewed them secondly their Redemption, verfe 18, 19 that it was not made with planor filuer, but with the precious bloud of that magulate Lambe Christ Iefus; he doth thence infrancher exhortation in the beginning of this 2. hatteeing they are fo precioufly bought, thereforthey must lay aside all maliciousnes, & dissimurion, &convy, &cenil speaking, & as new born babes, be. And thirdly having amplified the great bountihatele of God towards them, partly by comparing on with others, ver [.7,8,9. that whereas Christ sunade to others a frone to frumble at, and a rocke definee, yet vato thefe hee was an elect and preciwhereby they were knit together in the lords building: and partly by comparing their preon chare of grace with their former estate of nathe worke on o, that whereas before, they had lyen dulenelle, nowthey were called to a marnellous whereas in times past they were no people. withey are the people of God; in times past they weener ynder mercy, but now they have obtained any bee doth thence inferre, as it were by force of

fore,

1 To

of confequence this third exhortation which I have now read vnra you : The Summe whereof isbrief. ly this, to perswade those Christians to holineste of life : and as holineffe, of life hath two partes, fothis exhortation confilts of two branches answerable thereunto. The first part of an holy life is, The more tifying and subduing the lusts of the flesh and to this hee exhorts vs in the first branch of this Scrip ture, verfe 11. I befeech you Brethren abstain from, che. The fecond part of an holy life is the honest converfation and carriage of our felues in the world; and to this hee exhorts vs in the fecond branch of this Scripture, verfe 12. Haning your connerfation hones de. In the first branch, that is, verfe II. wee my oblerue, first, the matter it felte, Abstinence from fell ly lufts; and secondly, the Apostles enforcing of this matter vpon them, vling two motiues or inducements to perswade them to it: The first motive drawne à Conditione fidelium, from the estate and condition of Gods Children in this life, they are Strusgers and Pilgrimes; the fecond motive is drawned natura concupifcentia from the nature of thefe lufts they fight againft the Soule. But yet to fasten the whole body of this exhortation vpon them the rather, hee vieth here two couert infinuations: first, he closes with them by a terme of loue and kindnesse, her cals them his dearely beloued: secondly, that hee may the better prevaile with them, hee deales by humble intreaty, hee beseeches them , Dearely beloved, Ibe feech you. But before I come to handle either the parts or the infinuations, I must observe out of the coherence or agreement of this with that which went be fore fore, one profitable note for our instruction.

Seeing the Apostle doth here inferrethis exhortapronthe rehearfall of Gods bleffings bestowed mahis people, as if, because God had so loved m, therefore they were bound to performe this my rowards him, hence I note vnto you, that euewhelling and mercy that God vouchfafeth vnto vs, hod: wheffectually call upon vs to live in the feare and

bedience of God.

haue

ricf-

Cof

this

rable

mor-

nd to

Crip-

OK.

nucr-

and this

mest.

may

tthis

duce-

ine is

con-

trus-

whea lufts.

vhole

r, hee

closes

e cals

e may

mble

libe

parts

cohent be-

fore

For as Iface dealt with his Sonne lacob, Gen. 28.1. boldled him, and he charged him, faith the Text, he blowed a bleffing vpon him, & withall he charged into performe a duty : even fo doth the Lord with indildren; he gives them bleffings, he bestows merdispon them, but fo, that every bleffing and favour which the Lord bestows voon them doth exact and alforaduty that they must performe towards him. Inthe 5. Chapter of Efay, verf. 1,2. The Lord had done much for his Vineyard; it was planted on a vephotosishill, hee hedged it, hee garhered out the mes of it, he planted it with the best plants, he built Tower in the midst of it, and made a winepresse decin : and what then ? did he all this for nothing? No the Text faith, Then hee looked that it should ing forth grapes; as if the Prophet should say, bealethe Lord had done so much for his Vineyard; before hee expected, and great cause there was thould bring forth good store of good grapes. adthis the Lord himselfe would teach vs by the words of his owne mouth: For in Exed. 20.2. The Lutheing to deliver his Law to his people, tels then full, that hee is the Lord their God, which

soughthemour of the Land of Aget, out of the

Na

house

house of bondage; ving the rehearfall of his good neffe towards them, as a most effectuall bond and perswafion to tye them to the obedience of his Law. For thus it was even from the first bleffing that ever God bestowed upon man, there ensued a Comman. dement ypon it, as we reade, Genefis 117, 16. that the Lord placed Mamin the Garden of Eden, and withall gaue him Commandement, that he should abstaine from the forbidden fruit. Here then wester (beloued) the right and true vie of the bleffings of God vpon vs ; fo many mercies as he shewes vnto vs. we must esteeme to be so many spurres, to pricke vs forward to well doing; and to be formany Meffengers fent vnto vs from God, to call vpon vs for the due performance of all fuch Christian Ducties as belong to our feuerall callings. Sathan himfelfe. though a malicious deprauer and abuser of all Gods bleffings towards vs, yet doth acknowledge to Gods owne face, that his bleffings doe exact a dutie at our hands. Doth 106 ferue God for nought? faith he, lob 1.9. As if Sathan should have faid , It is the indeed, that lob is an vpright and iust man, onether feares God, and eschewes euill; but doth he fofor nought? No, he hath great reason for it : for thou hast made an hedge about him, and about all that he hath on every fide. Now (beloved) if Sathanthought it reason that 106 should ferue God, because God had bleffed leb; oh, how wicked is our ingratitude, if when wee have received favours and bleffings at Gods hands (as we do receive daily) we doe not in lieu and requitall thereof apply our felues to Gods feruice . The Apostle in thetwelfth to the Romanes, verf. 1. hath given vs an excellent Prefident in this cale:

calio ly be ale: Ibefeech you, faith he, by the mercies of God, that wine up your bodies a lining facrifice, boly, and accepwhe ome God : Hee hath no better meanes to adjure usit were, and to binde vs to offer vp our selues a a facrifice vnto God, than the mercies and fa-

swhich he hath bestowed voon vs.

boo.

d and

Law.

cuer

man-

thar

, and

nould

ve fee

gsof

VIIto

ricke

Mef-

s for

eties

felfe.

Gods

gê te

faith

s true

e that

o for

thou

at he

ought

God

tude,

igs at

ot in

Gods

ames, this

afc:

Toapply this present case more particularly to wileles, consider aright, I befeech you, the case thelefaithfull, to whom the Apostle makes this shortation; and when you have compared their of with your owne case, then tell me, if this same mortation may not as justly, nay, much more justwhe enforced vpon vs. These were Gentiles, and have we these had sitten in darknes, and so did we: hele were aliens from the couenant, and so were but God had chosen them a peculia Deople to himlelfe and fo he hath chosen vs; he brought them mormaruellouslight, and fo he hath done by vs : healed them to the knowledge of his truth, and fo hehm called vs ; he redeemed them with the predoublood of lefus Christ, and so he hath redeemed B: heeregenerated them by his spirit, and so hee hundone vs; therfore this dutie lyes as hard vpon was won them, and this same exhortation is to be miles forcibly vpon vs as vpon them, wherefore Durly beloved, I befeech you as Strangers and Pilgrims, waltaine from flefbly lufts, which fight against the Me Nay to goe a little further in this application, walleGod hatti gone a great deale further in blefthey were but young Nouices in the faith, attemes to be implyed in the fecond verse of this Cupter, New borne bubes , but we have been elong and word the knowledge, his bleffed Golpel ha Nn 2 uing

ning had free pallage amongst vs about these fortiet yeares : they were dispersed abroad in the world, as appeares Chap. I. verfe I. and scattered here and there, but wee enjoy the Communion of the Word and Sacraments in the vnitie of this one particular Church; they were ftrangers where they lived, but we fit at home vnder our Vine, and vnder our Fig. tree, as the Prophet speakes, and Gods holy name be euerlastingly praised for it. We neede notto goe beggethe bread of life in forraigne Nations, for we have it brought home even to our doores : much more justly therefore doe these extraordinary blesfings of God bind vs to this Duetie, than theirs did them, and much more earnestly must this Exhoration bee enforced vpon vs then vpon them; wherefore, De beloved, I befeech you; you that have received this full measure of love and mercie at Gods hands, I befrech you to abstaine from fleshly lusts which fight against the Saule. If wee had given to him first, then these his bleffings had beene but requitals of our former kindneffe, but now feeing he hath loued vs when wee did not love him, feeing he haththus bleffed vs of his owne free good will, oh, how straightly doe these vadeserved favours of Goden act this Christian Duty at our hands, euen our holineffe of life; wherefore I befeech yes, nay, you must know that the love of God doth befeech you, or rather impose it vpon you as a necessary Duty, toak Staine from fleshy lusts, or And let this suffice to be observed concerning this point. Now I come to the Infinuations; and first of the first.

Apostle by this terme of kindnesse, doth artificially close

fortic

rld,as

e and

Word

cular

, but

Fig.

name

O goe

or we

nuch

blef-

s did

Orta-

here-

ic re-

Gods

ohub

firft,

is of

oued

thus

how

dex

boli-

muft

T 12-

ode.

the

the

ally

ofe

rose with them, and wind both himselfe, and his exlocation into their hearts. For comonly the nature Man, when it is counselled and aduised by others. swont straight wayes to look into the heart of his Confellor, to fearch out with what affection he fakes it, and accordingly as he findes the affection this Counfellor, so will he esteeme of his counfell. faman willes vs to amend our manners, therby vpbriding vs with our faults, or bewraying any bitmeleagainstvs, we will reject his counsell, though men fo good : If a man aduise vs to any good come, for his owne profit, or for some aduantage he himselfe may get by it, wee refuse his aduise, hough neuer so profitable : but if once we be perfreed that he loues vs, and that for loue and good will he aduifes vs to any courfes, prefently we hearlatohim, and embrace his counsell, and are wiling and ready to put it in practife. Wherefore out Apostle deales very skilfully here with these Chrihim, first, protesting his deare and tender love towards them, that hee doth not counsell them to this. brany shame hee would bring vpon them, or for my vantage that he should procure to himselfe, but acceely for his hearty love and affection that hee cares vinto them, therefore they are in no cafe, eyartocontemne it, or suspectit, but rather to embaceit with all willingnesse. And here is an excelmikule for vs to frame our counfels by; that whenour any of vs reproues his brother for any finne, afor drunkennesse, swearing, vncleannesse, orany sch prophane carriage, and counfels him to amend " weemust take heede, that it come not from any Mor bitternesse in our hearts, for then it marres. N.n 3 。的山

our Exhortation, and hardens him more in his finne but it must come from loue within vs, and that from a tender and deare love towards him, if ever wede fire that our counsell should take effect with him in his heart, to the reformation of his life, and fanne

of his foule. Againe, in that he cals them here his Dearly belo.

med, here is another observation offered vnto vs. He had shewed in the former Verses, that they were the dearely beloued of God, and therefore here in this Verse hee is bold to call them his Dearely belowed. corre for, feeing that Christ did loue them dearly, his Apostle must needes loue them dearely too. For the Lord neuer bestowes his love vpon any, but withill he bestowes many amiable Graces vpon them, such as may procure them love and favour amongst men I fay not, amongst carnall men, that cannot look any farther than voon flesh and blood, nor yet among wordly men, that onely loue those that arelike themselues, but amongst spirituall men, such ascan discerne the louely gifts and graces of God, shining in a mans foule. We reade, Genefis 39.3,4. of lofon, that the Lord was with him; Putiphar Seeing the loue of God vpon him, did fet his loue vpon him 200 : and in the 21 werfe of that Chapter, the Maller of the Prison saw that the Lord loved loseph, and then he loued Infeph too; and in the 41. Chapter, the 39. verfe, euen Pharach himfelfe faw that the fpirit of Ged was in lefeph, and therefore hee favoured him, and preferred him exceedingly. Thus was it alfo with Christ himselfe, of whom we reade, Lake 2: 52. that hee grew in love and favour with Godane with men: first in favour with God, and then with

ich b

finne

t from

ve de

nim in

auing

belo.

re the

n this

oued.

is A.

rthe

ithall

fuch

men:

kany

ngit like

S Can

ning foph, the him

after

and

,the

Dirit

red

tal-

¢ 2.

and rith

çD;

en: formen loued him because God loued him Here is then a perfect Rule, whereby to frame done towards men; if first we behold and descrie them certaine testimonies of the loue of God, then muce be bold alfo to fet our dearest loue and affilen your them. We must take heede that we bee muolight of our love, in bestowing it voon every for our Christian loue is, and ought to be a well affection, proceeding from a good ground, of herefore wee must bestow it especially vpon bolwhom we see the Lord hath peculiarly endued thhis fan & ifying and fauing grace: neither yet on bother fide must wee be too sparing of our love, in clowing it onely vpon fome few, that fit our owne our best, but as many as the Lord hath vouchsaide admit into the bosome of his Church, and to all to the profession of our Christian Faith, (except re le in them some evident cause to the contrary, subthey are hypocrites, or yeeld any other manioffines of impiety) those we must loue, as presuine and well hoping, that God doth loue them,

Buthosoweuer, the Apostle had many respects to such is dearest loue to these faithfull ones, partly, because they were his brethren in the sless, but much unter, because they were his brethren in the Lord; morating the same faith, worshipping the same sod, regenerate by the same spirit, and living in the communion of one and the same mysticall bodie; there was one reason surther than all these, that insamed his heart with most feruent soue towards them about all other; and this was the charge which was given to him over them, that hee should be their

Instructor,

Instructor, to preach the Doctrine of faluation vnto them. For the Ministerial charge, which was assigned vnto Peter ouer the Circumcifion, Gal. 2.7. did knie his heart voto them, fafter than ever the heart of the nathan was knit vnto the heart of Danid, forhain this respect hee might well call them his dearely be loued. Wherein hee gives an example to the Minifters of God, teaching them how they ought to e steeme the flocke of Christ, whereof the holy Ghost hath made them ouer-feers , that they must carry loue and affection towards them, and that not anie common loue, but fuch as proceedes from the dearest and the deepest scare of their hearts. Deareis that love which must prevaile with vs fo farreasm make vs to lay downe our lives for those whom wee doe loue; It is so deare, and such a great loue, as that our Sauiour, John 15.13. tels vs, there can be no greeter. Greater loue can no man shew than this, when a man bestowes his life for his friends; and yet such must bee the love of a Pastor toward his flocke, even to lay downe his life for them, as John 10, 11. A good Shepheard, &c. Thus it was with Mofes; that would rather bee blotted out of the Booke of life himfelfe. than that the wrath of the Lord should bee powed out vpon the Children of Ifrael, Exed. 32.32. And thus it was with Paul; that would wish himselfetobe separated from Christ for his brethren and kinsmen according to the fielh, Rom. 9.3. And thus it was with the great Shepheard of our foules, Christhim felfe, who did lay downe his life for his Sheepe, and expose himselfe to all those dangers, which by our finnes we had incurred: and thus it ought to be with

+ofburilat

Ilthe Ministers of God; they must love their seveall Charges, even voto death, embracing them with the dearest affection.

Vito

ofin

habin

ty be

Vini!

to e

Shoft

rrys

anic

dea-

are is

25 to

s that

grea-

hen a fuch

epen

good rould

felfe,

wred And

tobe

imen

was him-

and

out

with

ᆀ

Thesecond Institution is in these words, thesecond For although by that Apostolike authorities white had received, hee might command them, at had rather to deale with them by entreatie, to teach them. For this was a course fitter for him, as seeing a sinter for them also. Fitter for him, as being a sinter of the Word; it is for a Magistratero command his for a Minister to besech; and fitter for the young tenderlings of a Vine are to bee laded gently and charily; and so these being but man Christians, as hath been alreadie shewed at of the second Verse, were to be mildely dealt with.

matters of Religion, though fometimes men whee compelled by ftrong hand, and by force, nobelience, yet the readiest way, either to winne hatare without, or to containe those that are rady wonne, in the bond of obedience, is (for the ofpur) by faire meanes, and by kinde perswafi-Sundenda potius est pietas quam cogenda, faith a and Pather, Sooner is godlinelle fastened vpon by persuasion than by compulsion. And the ve-Heathen man Senece could tell vs, that in good les, Facilius ducimur quam trabimur; It is eafier bladyson by kinde entreaty, than to draw vs on confraining meanes. Here then is controuled imperious Spirit which raignes in the Chaire of Monish Sea, thattakes upon him to command world. He challengeth himselfe to be Christs for and Peters fucceffor, bur whether hee bee either

ther of them, let his commanding courses tellife Chrift faid, Learne of mee, for Jam meeke and lowely : what meekeneffe is there in him that fends forth his Mandamin, nothing but commands and threatnings to the people of God? And Reter as you fee here, befeeches thefe Christians to beaduifed by him : but hee that challenges himfelfe to bee Peter fuccesfor, lookes for it as a duetic, to be befought and grouched vnto by others, but himselfe will befrech none. It may bee, he fucceedes him in place, though that may bee questioned too busin meekenesse of Spirit, and the performance of his Ministerial fundi on, hee doth as farre degenerate from Peter, as ene that Idolatrous King Manaffeh did degeneratefron the fleps of his good Father Hezekink. And thus much of the Infinuations. licran

Now to the parts of the Exhortation; and first of the former part, contained in the 11. Verfe, themortifying and fubduing of the lufts of the flesh Fint of the matter it felfe, and secondly, of the mounts, whereby the Apostle enforces this Exhorterion w on them. First, of the matter, To abflaine from fulls lusts. By lusts we are here to vaderstand, the dispositions, or inclinations that are within you by the full we are to vinderstand, our whole nature, and whatlo euer in vs is not regenerate by the spirit of God; all which must be abstained from, they must be month ed and subdued within vs according to that Galatte ansthe 5. Chapter verse 24. They that are Christs, bank crucified the fleft, with the affections and lufts abercal, that is, they have crucified their nature, and the difpolitions of their nature. Every one of thelework require a several discourse; and therfore I will meat

of

of the

the/k

Go

me,a

much so th

Hush

godl

the I

lince

part

ger

arel

of them feuerally; and first of the last, fecondly, of the feb, thirdly of abstaining. First, of lasts.

cftifie.

e and

sand

is you led by

Petens

ht and

leech lough

ffe of

undi

s cue

from

much

THE

A of

mor-

de,of

ines,

n vp. Refbis postfests,

atio-

diall

unifi-

lathe

bane

reals

dil

ords rear

of

God in the beginning created Man vpright in name and without any blemish: but because Man was be accepture, and therefore could not have all perfaions in himselfe, the Lord God furnished him wihan holy appetite and defire, whereby he might be carried to seeke after God, in whom onely hee the finde and enioy all perfections. This the Serperceiping, tooke occasion hereby to follicite e notto defire to enjoy God, but to defire to beone God; abusing this affection that was given to Into make him happy, and turning it to his viter meand destruction. The end which the Serpent ropoled to her, to be as God, was a thing much to be lefted, and the Instrument which he vsed, the Appeof the forbidden tree, was very pleafant, and muchallo to be defired, as is faid, Genefis 3.6. and whe Serpencrobbed the Woman, and robbed her Historic, and robbed all their Posteritie, of that gody affection, that holy appetite and defire, which meLord had furnished Mans nature withall. Euer face which first peruerting of our will and defire, partly, by the propagation of this infection from our Parents into vs, and partly, by the Justice of God, which hath inflicted it vpon vs as a curle of that finne, all the whole many of vs are peruerthinour wils, and fo corrupted in all our defires, hanow the inclinations of our nature are no lonerdefires, as they were in the beginning, but they aclusts and concupilcences, nothing else but lewd dinordinate affections. For as a little Leaven leamenthe whole lumpe, enen fo this Luft hath infeeted 00 2

fected our whole nature, that now we are but a malle, and a heap of Lufts. Look into all our affectiv ons, they are nothing but Lufts : looke into all our actions, they are nothing but Lufts: look into allow fins, our originall fin is nothing but Luft, as S. tames teaches, Chap. I. Verl. 14. Enery man is tempted, beh drawne away by his owne Luft : and Chap. 4. Verfit Whence are wars and contentions? Are they not bened enen of your Lufts? Our actuall finnes are nothing but lufts, as the Apostle shews, Gal. 5. 19,20. Where he cals the workes of the flesh, the lusts of the flesh, and 1. lob, chapt. 2. verf. 16. What foewer is in the world, a the luft of the eyes, the luft of the fleft, and pride of life, and this is a kinde of luft too. Look into all the part of our bodies, and powers of our foules, and you shall finde nothing but Lusts in them : our eyes lust after delightfull fights, our eares luft after pleafant founds, our stomackes after fweet meates, our hearts lust after foolish vanities, and the very spiritthatis within vs, faith the Apolle, lufteth after conie, Lames 4.5. So then the Apostle here exhorting these Christians to abstaine from Lusts, bath chosen & most significant & compendious word, to expresse his meaning, hee bids them to abstaine from Lusts.

Wherein we may observe, first, that this is a generall dehortation from all kindes of sinne, for list is the generall name for them all; not only against Adultery and wantonnesse, which is the most named meaning of lust, but against Pride, and Enuie, and Oathes, and Blasphemies, and euery other sinne. For hee would not have the children of God bee free from one sinne, and defile themselves with another, free from Adultery, but defiled with Drunkennesse;

but a

fcai-

llour

Lour

ames

lben

Tf.1.

ente.

g bar

re be

and

ld, as

life

parts

l you

s luft

afant

carts

hat is

ouic,

thefe

en a

reffe

ufts.

cne-

uft is

AA-

urali

and

For

free

ther.

effe,

orfreefrom Drunkennesse, but defiled with Envie. but he would haue them to be entirely holy: and as inthe first verse of this chapter, he willed them to masideall dissimulation, all maliciousnesse, all enill aling; fo here he wils them to abstaine from all What is it vnto thy health, if thou beefree none disease, and thy body infected with another thou art ftill but a difeafed man : and what is to the comelinesse of thy bodie, to have a faire but to want the proportion of thy other lims? Thouart still but a deformed man: and what is it to begreeing of thy foule in the fight of God, to bee are from one finne, fo long as another finne ienes within thee ! but if thou canst sweepe away helelusts which the Apostle here speakes of, then hou art cleansed of all thy diseases to bee a found Chiftian, and rid of all thy deformities, to be gracousand acceptable in the fight of the Lord.

But we may take this exhortation to be more particular; as if the Apostle should counsell these Christians to abstaine especially from such lusts, as the Gentles amongst whom they lined, were addicted mto, that if they were given to riot, these should specially endeauour themselves to sobriety; if they nee given to wantonnesse, these should especially about to chastitie; if they were given to malice, the should especially labout to be most kinde and entle; that, as it is in the 12. verse, when they would see the good examples of these Christians, they might learne by them to be drawne from their mes, and so gloriste God in the day of their visitation. Or esse we may take the exhortation to be yet more particular; as if the Apostle should here coun-

00 3

felli

fell them to enter into their own hearts, and there to make inferryall what speciall sinne they did feele to rage most within them, and therof they should feeclatty labour to purgethemfelues; for commonly chery man, even the best of vs all, hath his proper fine fomeone fin, and fome another, raging with invs about the reft and I know not, whether this bethat Malus Genius, that enill Spirit, which the Heathen fay, takes poffession of every many but fure I am that it is the proper luft of our own nature. whether caused by the infection of our Parents, or by the temperature of our complexions, or by fome celestiall influence in our conception or birth, or rather indeed wrought in vs by the power of Satan. after wee are come into the world it is, I fay, the proper luft of every mans ownenature, whereby he is inclined to one vice more than to another. One hath a touch of Enuic, another hath a touch of Lying, another hath a touch of Euill speaking; in one is a spice of Pride in another a spice of Wanton nesse, in another a spice of Couetousnesse (I speake even of the best; for in others it is more than a touch or spice, it raignes in them :) in every one a speciall inclination to some one speciall sinne; and this is that luft which fights against every ones Soule, after a speciall manner, as here is implyed; and therefore he would have vs, as to abstaine from all fins, feto make speciall provision against that special Luit which is most rife and busie within vs. Aske thy owne Soule, and examine thy felfe well, whether thou art not more inclinable to one vice than to another; scarch it out throughly in the bowels of thy Nature; and when thou hast found what principall finne

cum

cuen

ž in 1

md t

they

cto

e to

Spe-

paly

per

ithu

ther

the

but

urc.

, OF

OEC

, or

tan,

y he

One Ly-

one

toncake

ouch ciall

his is

after

forc

foto

Luft

thy

ther

oan-

thy

pall

inne

imethou feelest the power of Satan and the desire of thy own flesh most often mouing thee voto, thou nut consider that this is that fleshly lust, which of all others fights most fiercely against thy Soule, and hou must know, that thou art bound to labour especially against that lust, refraining from all occasions and meanes, which may any way tend to the cheming of that sinnefull and wicked humour and lust a thet.

Seeing he diffivades vs here from lufts, we may blene that he would have Christians not only to haine from all finnes, but also from the lusts of ines, that is, the very first motions and inclinations winne, for if we do not stop and drie up the Founme of finne, we shall hardly stay it in the Chanshiff we would kill a ferpensive must esuch him in the head; and if we would destroy sinne, we must moother it in the very first conception; As Danid, whenhe fought against Goljah, did smite that vncircumcifed Philiftine in the forehead and fo flue him: men formult wee deale with finne, wee must finite in the forehead, and deftroy it in the first motion, nothe first lust that over feele within vs. For fo do they that are Christs as the Apostle shewes Galan. say they crucifie the flesh, with the affections and Mithereof: they crucifie the flesh, there the tree of me istaken downer they crucifie the feel with the raions, there both the sapp and the heart of sinne reperished i they crucifie the Beth, with the affer dions and lufts thereof; there the toote and all is withered and quite dried up. In the first chapt, of America 6: Pharach tooke this course tordehow the Male Children of the Isachies he come manded

manded, that when their mothers had brought them forth, death should bee their midwife, they should prefently be killed and made away as some as ever they began to live. Let vs learne Pharanh his policy for a better practife; feeing we are to fub. due finne, let the midwife of finne bee the death of finne, as foone as ever we feele it quicken within vs and begin to live, we must presently stoppe the first breath that euer it takes, and destroy it in the fire motion, Learn we this fame Lesson of our Saujour: In the fourth chapter of Luke, verf. 5. the Divel cameto him, and shewed him all the kindomes of the world in the twinckling of an eye: it was only a fhew : but our Saujour could not abide a shew of finne: it was but in thetwinckling of an eye, but our Saujour could not abide one glimple of finne, was (I fay) but a moment of time; but our Saujon could not abide that temptation should live fo much as one moment of time, but fo soone as euer it began to ftirre and to moue, presently he destroyed it.

Now as here is matter of exhortation, teaching we to beware of the first motions of sin, so heres matter of reproofe of an errour in Popery, that denies these first motions of sinneto be any sins at all they acknowledge Lust or Concupiscence to be the cause of sinne, but that it should be a fin of itself, this they will in no wise acknowledge.

Then lust must needs be sinne: Now Saint sobrets vs, Epistle r. chap. 3. vers. 4. that sinne is nothing else but the transgression of the Law 3. and sappeares plainly out of Rom. 7.7. that lust is the transgression of the Law saint, Then but

ight

one his

lubh of

2 VS

first first

ut :

s of

only w of

but

c, it

iour

nuch cbe-

ed it. hing

HOL

t de-

tall: ethe

elfe,

God,

rteis

hing

tap-

ranf-

(batt

the forhat Luft must needes besinne. The Law that thou shouldest love the Lordthy God will thy thought Luke 10.27. therefore if euer night bee enclined to finne, (as Luft takes her heldin our thought) thou hast transgressed the and finned against God. It was but a flying which the Diuell suggested into the hearts Scribes, that Christ blasphemed when he said ie ficke of the Palfie, Thy finnes are forgiuen riforfo wereade, Mark. 2.6. they only reasoned in their hearts, as if they did not throughly conhtvotoit, but it was onely a conceit that runne in cheads, and yet our Saujour checkes them for it, elease by the name of eaill, as appeares Matth. uninthinke you entilin your bearts? And if it bec confequently it must needes be sinne. How the focuer thefe men make of Concupifcence, or of lam fure that Paul felt by his owne experience, tohis great griefe acknowledged it to be finne, adjoint great griefe a carrow but finne that dwelthis me. Their answer which here they alledge, makisindeede finne, yet nonproperly, but onely in kinde of improper fente, if Salomen frould res, her would condemne them of foolishiese; feole faith hee, Pres 1 4.9. makes a toy of finne: Muchy, it is great foolishnesse, to make so small untof last, and so effeeme folight of finne, and felich atoyish and frigolous distinction in fach proceed meerely of the tothen auoiral bins francia notto bee thought rearife in our foole, for duty

Mow concerning the fleft, which is the fecond highere to be spoken of By the name of fleft week whose whose whole natures for as lust is P p most

most proper to one finne about the rest, as namely me Adultery, yet is it rightly applied to all finnes, because every finne is a Lust; so the fest doth moft properly fignifie our matter, our carnall and bodily part as it is opposed against our soule, or spirituall part yet is it rightly extended to our whole nature, bet of foule and body, except we bee regenerate and borne anew; fo that whatfoeuer is in vs vnregene rate it is here called by the name of fich. For foiris taken, Mat. 16.17. where Christ faith voto Pun Arth and bloud hath not renealed this voto thee the is, nothing that is in the nature of man, hath taugh thee this, but it is the speciall worke of the spirit of God. And in the Lto the Corint hiers, Chapas vere Jugade. The naturall man; hee faith not, the carried man, but even the whole nature of man, foule and all, is so darkened, that it cannot perceive the thi that are of God: and therefore the Apostle calls our whole man, Corpus peccests, The body of finne land 6.6. becanse sinne hath intested our whole man nay, he cals it Gerpus mertis, Rem. 7.24. The body of death, because it is in it selfe wholly cut off from the life of God, wherewith we were quickened bei our fall. The Reasons why the vnregenerate man and in the best of vs the vnregenerate part, is called by the name of fleft, as here in this place, are two

First, because exther they proceede meerely of the fiesh, or at least are wrought by the fiesh. Some loss proceed meerely of the fiesh: our originall sin, it is not to bee thought to arise in our soule, for that is created holy, and insused holy from about into every one of vs. at our first quickening in our Mother, but it is the materiall part, the fiesh which weedaw

from

cly.co

5, 00

A pro-

part, bart,

gene lo iris

Peter, that augh

icit of

le and hings Is our

dyof man dyof man cton man

allo

ot is

lofts

hat is

eue-

her,

draw

from

homour Parents, that is in fected with fin in it felfe. nds foone as everthe foule is vnited & joyned vnin infects the foule alfo. As Costi the Midianiin woman defiled Zimeri the Maelite, by lying with frange women, turned his heart after other our Farents, as foon as it is married, as it were, vnto blade, as foone as they are knit into one nature, chiby dipping and embracing the foule, doth deficioule, and turne it after carnall lufts: and denonce this luft, this original infection hath feiand like a fiery Furnace, that continually fends the may dames of Concupicence: it ftill egges by did follicite lofeph, day by day to commit wice refle, and to finne against God. Other lufts. houghthey doe not arise out of the flesh, yet they re wought in vs by the flesh It is the old policie of to feeke first to overcome the weakest, that wardhemay ouercome the ftrongeft; he fet first of the that to he might ouercome Adam; and fo effets first voon our flesh, which is the weakest almost inclinable to finne, that afterward he may momethe spirit; which, if it were not for the peradfine. For the Divell could never doe any the worke vpon. As our Sauiour spake of himthe 14.30. The Prince of this world commeth, findes nothing in mee; fo if wee had not any comption in our owne flesh, Sathan could even hardly Pp 2

hardly faften any temptation vpon vs. No Below here that is verified which our Saujour spake in mo ther cafe, Inimici hominis dameflici eine The enemies of a man are they that are of his owne houshold and that also which our Saujour proued by his owners perience . Hee that dippes his finger with mee inche diff, it is hee that lifts up his heele against me; the the fame seft which we nourish in our owne boson lifts up it felfe against vs to destroy vs. Here then in the children of God learne hereby to beware of their own fesh and when seeuer Sathan temperate take heede that thy owne fieth doe not play thems sor with thee, and deliner thee over into the will in power of thine enemies. And for this kindle in even one of vs. a ferious defire to be diffolued out of the earthly Tabernacle which wee beare about vsame to be ridde from this treacherous enemy of our own settethe, and to fione against God. Other schaft

hough they doe not arife out of the flesh over 2. A second Reason; why the hafts of the varge nerate are called after the name of flesh, is, because they tend to the cherishing of the fielb, the canalla naturall part. For why doth the Epicure wallow p and downe in all licentioninelle, and the voluption man fell himfelfe ouer to the pleasures of this life, and the conetous man obey his vofatiable luft and de fire of gaine, but that all things feeme to tend to the cherithing of their owne field : I fay, feme total because it is but in appearance only : for indeed their things are fo fare from cheriffing the fieth, the contratiwifethey are the very spoyle of our fesh and the cay of our nature. Voluntuoufnelle is called by the Holy Ghoft, a.Car. 6.18. a finne against a mansown body:

leand deforme their bodies, rand under their constitutions and deforme their bodies, rand under their constitutions and courtoulnelle walls aways maisipiated of the moliture of nature of their this refore teach vs to be carefull and circumfpost that the contribution of their constitutions of the court further desired by the course of appearant cofficient their make never such a goodly show of cheer thing such attribute one bodies in the very bane of the court of their constitutions of their such attribute of their soule and Body in the mail to constitute of the very bane of their constitutions of their very bane of their constitutions of their very bane of their constitutions of their constitutions of their very bane of their constitutions of their very bane of their constitutions of their very bane
temies te eti inche ictrie betein are of cerry-

of thi

saand

COWDE

landar

lawork

rarego

oecin?

mallor

low up

us life.

and de

d to the

roseni

dahele

at con-

and de

bythe

ns own

body:

Laftly we are to fpeak in one word concerning interprise big point herewe be foakon Ablaint from fifthy tufts: Asachrefult Phy firian mis defitous to recourt the health of his patient, gue him fpeciall charge to abiliaine from furh es dedrinkes as are encimicato his health da vhe spotte dere wils this choice people of Bouceab of from fieldly lofts, and to forbeare them as they low their Soules health. In the first Epistle to the Coinchip o. virizgi the Apolle enforces this exhoration vpones by way of Comparitons Energy withit prouch Mafteries, (faith he) abftaines from things that might bring his bodie out of temper, ndihis heedoth for a corruptible Crownes how mehatore ought we to abstain from all sessily lusts plichwillbring our foules out of compet selperially fidering that the Crowne which wee ftrine for, is attemptible and everlasting in heaten. And this where Ablinence which the Lord requires hat wellands to abflaine from filine, to abflaine from his so ablaine from the works of the flesh. Though promifed Pp3

we should abitaine either from certaine mentes me wer for precifely, or from all meates fo faire using possible yerif we doe not withall abstain from sinne and from the lufts of the field, it is no abitinence stall but rather fond supersticion; 2 od on av absent prolong

Wherefore beloved der vs hearken to this counlet of the Apolite, and observe it in our daily practife. to abflaine from fieldly lufts. Doth our corrupt nathre at any time aske any thing at our hands. Letve deny it, and fay it nay, and forbeare fuch defires. Doth our Ach follicite vs to do or thinke any thing that is against our obedience to God? Let vs denie our fesh, and forbeare all such lusts : Indeede if wee were our owne, then might wee juffly take liberry to our felues, and doewhat we lift; but the Apolle, 1. Cor. 6.19 tels vs plainely that we are not our own but are bought with a price, even with the most precious blond of Icfus Christ, and therefore we must be ruled by him that bought vs because we are his, and abstain from our owne lusts, and deny our own Field and Nature, because wee are not our owne. Our Samiour tels vs, we must deny and forsake our selves or elfe we are not to follow him, Lak. 9.23.

Oblet vs follow him in the regeneration, by abflaining from our fleshly lusts which fight against our Soules, and fo wee shall receive at length the end of our Faith, the faluation of our foules, enenthat vncorruptible Crowne, that Crowne of righteoufnelle, spoken of by the Apostle Saint Paul in the first Epistle to the Corinthians chap. 9. werf. 25, and the fecond Epiftle to Timethie chap. 4. verf. 8. which the Lord the righteous Judge, shall give at that day, to allthem that love that his appearing, and is attaineable by, and

promised

pror

ones

does

promifed onely to those that thus abstaine from and opercome their slessly lusts; which that wee may so does we are, here exhorted, let vs conclude with payer, calling upon God for the spirit of power to cable vs thereunto, and that through lesus Christ, to whom with God the Father, and the blessed Spirit, three distinct Persons, and yet but one God, be all Honour and Glory, both now and for ever Amen, Amen.

iris inis inie

felt

ifc,

114-

LVS

res. ing

vcc ctty file,

ore-

and lesh Sa-

abour d of vneffe, iftle the em and fed FINIS

promited onely to those that thus abstaine from and onercome their fieshly lusts; which that wee may so does we are here exhorted, let vs conclude with payer, calling upon God for the spirit of power to enable vs thereunco, and that through selfs Christ, whom with God the Father, and the blessed Spirit, three distinct Persons, and yet but one. God, be all Honour and Gloyen.

Ty, both new and for euer Amen,

FINIS.

and well by the second

Pe

No

THE GREAT, MYSTERIE OF

O R

oner's

dens

A TREATISE OP E-NING VNTO VS First, What God is, Secondly, What Christ is.

Penned by that learned and faithfull feruant of Go D, lohn R and all Batchelor of Diuinitie.

Now published to the glory of God, the edification of his Church, and the honourable memoriall of the Author,

By William Holbrooke, Preacher of the word of God.

The fecond Edition, corrected.

Printed by H.L. and R.Y. clo.loc.xxx.

THE GREAT OF

MARKENTISE OF E.

Lift, What Goding.

SH

TH

Hi

SALES

132,00

conf

Penned by that learned and faith full seasons of Gon being malall

Nove published to the glory of God, the edinear at other Cheech, and the horizontality, measurall of receivance,

(6) William Holbrooke, Practical the

The fecond Edition, corrected.

Finned by H.L. and R.Y. olo. locure.



TO THE VVOR-SHIPFVLL MASTER

THOMAS FANSHAVVE, One of His Maiefties Iuftices of the Peace in the

Countie of Effex, and Mr. of the Crown Office, all happineffe both in foule and

body in this life, and eternall glory in the world to come, be multiplied.

oil

ne whereaf is the fubical Mongst the many titles which are given to the Ministers of Gods holy word in the Scriptures, the title of Labourers is Mat. 10,37, 1. one, to shew that they should be labourers; yea, fore labou- 1.cor.3.9. rers, labouring to wearineffe &

uning. Such a one was the Author of this fol- 1.Tim. 5.17. lowing Treatife, who before God filenced him (by his afficing & chaftifing hand) was as frequent and contant in the worke of the ministrie as any of his

A 2

pre-

and Seth my inor inor blefi Wh were who

brethren; & afterwardwas not idle nor vnprofitable in private, as both the daily refolutions & fatisfadi. ons, which many (both Ministers & people reforting to him) received from him, and also this following Treatife, with two others farre larger than this the one shewing what a true visible Church, theother what Predeftination is) do fufficiently give wimelle vnto. The occasion of this and the other aforesaidle bours of his was this Divers of his people reforme to him at fundry times, for resolution in divers queftions he defired them to thinke of some questions, wherin they most defired fatisfaction, and he would (as God should enable him) give answer thereto, by way of an Eucning Exercise; which motion with much loy they accepted of, and through the good hand and guidance of God (who certainely mound the one to motion, the other to accept and make choice) they made choice in the first & second place of these two maine and fundamentall Questions: First, What is God : secondly, What is Christ. The doctrine wherof is the subject matter of this ensuing Treatife an argument high & excellent, and of ne cessity to be known in some good measure of all this will be faued. How difereetly and warily, orthodorally fully (though briefly)and plainely, to the capcicie of the meaner, the let wo protound heads of de uinity be handled in the colling Treatife, I need not fay, it will appeare to every judicious and Christian Reader. I make bold to dedicate it to your worthip, First, to testific my vnfained thankfulness to you for your love and kindnesse to me, & all good Ministers in our Countrey, of whom I have ener observed you -970

at, 10,37, 3.

Ly mir.s

Dedicatory.

itable

fadi-

orting

Wing

s(the

other

melle

aid la.

orting

s queltions

would to,by

with

good noued make

place

ions:

t. The

nfuing

of ne-

llehat

odox.

cappof dicd not riftian orthip, ou for nifters d you 400 / 4 1/4 17

to beea louer and fauourer, a thing pleafing to God and all good men; and it is no matter whom it displeafeth, so God bee pleafed with it. Secondly, to testifie my defire of your growth in Grace, and in the true howledge of God, and of Iesus Christ, whom to how is eternall life, which this Booke, through Gods hesing upon your reading of it, will helpe you in. Which that it may doe, and for all good unto your workip, I will pray to the Father of Lights, from whomevery good and perfect gift commeth. In whom I rest,



WILLIAM HOLBROOKE.

not for the and all the ingreen

enter the the bear belowed of the head the state with

Low has full and alast special to the horis. Ener

When the from the same of the same of the tone

cobreatonce and fautouver, a thing pleating to God

Dedicatory.

worthip, I will pray to the Farber of Eights, whorever go reader.



Nderstand (Christian Reader) that this following Treatife, and the other two before named in the Epistle Dedicatorie, were given by the Author (as they were penned by his owne hand) certaineyeares before his death, votto one of his Plocke and charge, who be-

flowed the same upon me, and I, being desirous of the common good; have published this for the present. Blesse God for it, and all means of thy Spiritual good, labour to prosiby it in the true knowledge of God and Christ, which thou hast fully and plainly opened to thee herein. Forget not to let him have a place in thy prayers, that prayeth daily for thee and all the people of God.

WILLIAM HOLBROOKE,

prei and

cient ly oc outy writing qors



Of God, of Christ.

ruall and inchined men, and cut rucanes an lete

that acquaints vs. in tome mealure, cuen within the crees of God; as bo Da table W i not le exceun

this marter as free did, but gaft about it with all the gence, and yet is all , which on, and fee how weinst

Ende and frame a modell and diving Answerms Vuch a Queftion was once asked by Ring Cicero de natur; Hiero of a learned wife Heathen Simonides, who demanded one dayes respire to deliberate vponies the King asked him the fame question the next day, then the Roes skediwo dayes respite: and so the third day! foure divertefpite, fill doubling the number of the dayes

formerly demanded. The King maruelled at it, and afdishim why he dealt fo with him; the Poet answered " limen of planely, Because (saithhe) the longer I consider and a self deless Indieyponia the darker in my feeming the matter is. Amodelt Answer) well befitting a wife than othough prefumptuous at the first nor doubting builby his wit and fludy hee could attaine to the understanding of any thing, even of God himselfe: yet modest at the Miligenuously acknowletiging his owneansufficiencen resolute sitch a deepe dition question. And sureyou matuellithat this wife Heathen having no other outward helpes but the book of the Catatures, and the Willings of other natural men, fuch as himselft was, normy other inward helpe, but the light of Nature,

when God is.

pointed and a

B 2

001

el an bae rtioi

mn i

ned deli

70W ode

bat

ber

di

(48

va)

nto be-

199-

God ofit ich

get

L

and the common gifts of the Spirit, did give over the purfaire of this profound Queltion in the plante field. But wee, who through Gods mercy are referred to these latter times, have better meanes without vs. the booke of the Scriptures, and the labours of many fpirmall and fanctified men; and better meanes and helps within vs too, the Spirit of grace and illumination. that acquaints vs in some measure, even with the fecrets of God; and therefore we must not so give over this matter as hee did, but cast about it with all diligence, and yet in all humilitie too, and fee how we may finde and frame a modest and divine Answer to this high and heavenly demaund, out s dou

First therefore, that we may the better conceive and proficby this Queftion, we are to confider (before we come to the Answerthereof) of two generall prepartions to the fame; for as none of Gods bufinelle, lo specially not this concerning his owne Maiely and being, is to be undertaken with vn washen hands that is, without due preparation of heart & affections going 2. Generall pre- before. The first general preparation is, how we ough derable before it to effective of this Queftion : The fecond, with what cautions and limitations we are to proceede therein

Allfa

rich, Thi

t00

parations confibe answered what God is,

it fine particulars.

The first and in In the fishwe are to confider these particulars First that it is some suspition of Curiofity to seeke into fuch an high point; if either wee feeke to know the brightnesseand perfection of Gods Essence (for that God hath not reucaled at all) or the full & perfect the of his properties and workes, (for God harh not reiks) led them but in some measure) It is curioficie inextifable : What? Are wee not content to know that God is, and that he is holy, wife, luft, &cc. but we must dive into the bottom leffe depth of his Effence Reaching and

too bigh, for feare of a fhamefull fall.

the

eld. ito.

the

-hic

elps.

on, fc-

uce lili.

nay

this

and

ara-

, fo and hat hat hat hat

ird, ato

the

hat tace

œu-

God

ine

DOE t00

Secondly, that it is easie to erre in defyning what vide Zeged los. Godis. Errour creepes in quickly vpon vs in the eafi- com. 26. chand lowest points of Religion, yea even in worldly hings, how much more in heavenly, and fo in this the benenlieft of all ? God is fo pure, spirituall, glorious ; resovneleane, carnall, blinde; that either in the exrefewe goetoo farre, or in the defect wee come too for; either on the right hand, fawningly perfwaded fonewhat of God in fauour of him, which yet hee is not or on the left hand, peruerfly not beleeving forwhat of him which indeede he is. It is eafie to fill from an bigh steepe pitch; and this being so bigh a pich, it is eafie to take a fall at it.

Thirdly thaterrors in this point are very dangenot, and, if they be defended, damnable; the point being a most fundamentall point of our Faith, the errosherein must be fundamentall too, that is, such as atmosf from the foundation; not every little mistaling, buterior herein wilfully defended. It is as much highrcandle, but they burne for it: fome are blafphenorby it, as Bafilides, and the Gnoflickes; and some are library creding in their thoughts a Notion of God,

which is not God, and therefore an Idoll.

Funthly, that it is impossible to finde that we seeke, his, any Substantiall or Essentiall knowledge of Golarthe Schooles speake -neither is there any defiation to be framed of him, for he is Infinite : no 62 for there is nothing of larger content than God hinklie, neither is there differentia perspea, specificall finnee in this cale ; for there is no specifical dif-

(gruchle in the theuteneg hand DECOMPANDED in our feeking o Vile Togethice.

.84.Etct

who is individually one: hecomprehends the world within his fift, and how can himfelfe be wholly comprehended in any definition? It is one of his known Attributes, that he is incomprehensible; God is not feene, faith the Apostle, r. Tim. 6.16. that is, he is not to heard in the Solid Solid be comprehended as he is.

1 feeke to know what God is,

Laftly, yet it is of necessarie vie, and therefore may and must bee sought into : First, to stop the mouther of why we may and cauilling Aduerlaries, that are ftill insulting ouers, faying, who, what, whereis your God? as vpbraiding va that wee beleeue in a falle God, or at least such a one as we know not our felues : Secondly, to flay and fail fie our owne reaching thoughts, for the matter concerning the faluation of our Soules, we must have fore certaine obiest to fettle our thoughts you, elfe me shall never been rest : Thirdly, for our direction in our worthin and feruice of God, which must be answer rable as to his Will, fo to his Nature too, John 4.44. Ged is a Spirit, and they that war hip him, multimelin him in Spirit and Troth . | Gorporall gods multhan corporall worthip; and a spirituall God mutthing spirituall worship : but our God is a spirit, and there fore much have a fairirual worthing le is houbt blindnesse to worthip an vaknowne God as the dis mians did, Alls 17.23, and is also reproved of ourse pique, John 4:23. Timorfbip that which ye know not and this makes vs refolute in his fernice, when weeknow 1910 was woo folued a Tim A 12 . I know whom the monto be framed of him, for he is lafinite, bounded

Cantions ob. feruable in the fe cond generall know God,

odw

In the second generall preparation, we are to confi der with what Cautions and limitations we are topio preparation, and cond herein. For the maner bring to difficult seden rous we had need to take great heed how we deal with

Th

tofay

10 lay

notco

entrial

canfe t

pares o

Godte

inb, s

adpra

+good This vorld

com-

OWne

is not

not to

Strand

e may

hesof

Jer vs.

Dg Vs.

1 00C

d fatif

oncer-

forme

le wee

ion in niwe-

4.44

A have

hanca

chare

orrible

dik. or 84

K4 and

know

About

nothi

confi

to pro

depart divin

The first caution is this, That it is fafer by negation of what God is not, than by affirmation politicely Canale.lib.t. ply what he is ; as to fay, he is not mortal, not visible; Cicerolib.r.de not corruptible, &c. And in this course the holy Ghoft Hyper.method, beheone before vs. I. Tim. 1.17. Now wate the King unlifling, immortall, innifible, Oc. And 1. Tim. 6.16. He dwels in that light which none can attaine unto. where the reason is added, why he cannot be seene, becafe the light that should shew him to vs is vnaccessibe Titu 1.2. adds Non ficut homo, that is He cannot re heeis not as man, that hee should lye, as it is Num. 13.16) Like as a Carpenter in making of an Image, pures off on every fide, and that which is remaining is almage: foin faying what God is not; wee shall fee whether is and as this is the fafeft way, fo it is the firthway. For all things being denied of him which at incident to the creatures, hee is thereby acknowrededingular, & infinitely fuperiour to themal, not withit many things may be positively pronounced of Godwo, but the other is the fafeft and fitteft courfe. Secondly, in faying what God is, we much keepe our thes within the bounds and compaffe of Gods words other which God speaketh of himselfer wee may my and fafely speake; and that which he speaks not; sbura fable and device of mans braine. None can refeof God, but himfelfe; therfore the Propher faith, 164.20, The Lord win bishely Temple. The Prophet mitthem to feeke God in his holy Temple, that is, whis Word founding in his Temple; And our Sautour inh, Search the Scriptures, lab. 5.39. Study the Word, Marry for the Spirit, and hee will keepe thee within them, yet beleeuethem becarfethe Wanibushous Thirdly, that though we keepe our felies within

the

the bounds of the Word, yet we shal know but in part. I. Cor. 13. 12. Now wee see through a glasse darkets, but then shall we see saceto face: Now I know in part shathen shall I know as I am knowne. The perfect knowledge of God is respited to another life, I. lohn 3. 2. Then we shall see him as he is eyet we know so much of him here, as shall serve for our saluation. Moses, who saw God and spake to him, Exod. 33. 11 saceto sace, enen as ama speaket be so in friend. And there are sense a Prophetic Israel like unto him, whom God knew saceto sace, Dat. 34. 10. Yet he was stinted and saw but his hinder parts. Exod. 33.20.23. Nay the Angels in heaven see him so as he is.

Fourthly, that little which we do know of God, we must embrace it with humble submission, and holy at miration; not as comprehending it, but as rather being comprehended by it; not as thou or thy vnderstanding being master of it (as it is of other notices) but as it mastering and subduing thy vnderstanding. Earthly things were vnderstand one way, heavenly another: Earthly things we master and subdue to our vnderstandings; heavenly things subdue and master our vnderstandings; heavenly things subdue and master our vnderstandings vnto them. So then what we know of God, we know it rather as being comprehended of it, that comprehending it, according to the speech of the Apostel, Gal 4.9. But now seeing you know God, or ruling are knowner of God. And tobus 10.14. I know mine, or.

a: The fift caution is, that fill wee must looke into wich the eye of Faith and not of Reason: for Reason is too blinde, or elfe too fawcie to conceiue of God. Some things thou shale heave, but see no reason of them, yet believe them, because the Word saith it is to other things thou maist think there is great reason for

part. 7. but st then

decof

W WHI

here

r God

4700

phetis

Dent. parts.

im not

od, we

bivid

being anding

it 25 t

arthly

other: erftan-

vnder-

fGod.

, than

the A-

rather

,de.

eintok

Region

f God

afon of

ir isto.

fon for

yet

to slux ad a brown adorest a ton made supply der God in his bilence. Secondi made slessen min der der flum av tent, sudset, notrues fiel ban durinad

this mystery onely to far forth asistends to build Cale latine; Faith in Christ, and holinelle of life for howerthe knowledge of God is to be lought after for elfe it being of fuch excellency as it is yet God will of no knowledge of himfell in man, but fuch as oficiable for man to Paich and obedience: What and his Spirit, or they that worthin him mail morthin him that and Truth, The knowledge, that God is a Spimaidle, except it be applied to Gods fernice. Take tele two rules in this case First, never thinke nor bokypon God, but in the face of Iefus Christofe 14. Hethat hath feeme me bat b frems the Father Con Thus Gollookes upon vs in Christ, and therefore we must lergon God in him, as he is our Mediarour, & beoldhim in his merit, and obedience, and this gives illumination. It is Christ that came out of the ne of the Father, that reneales him voto vs.

The fecond rule, is this, that the knowledge which n of God, must not be onely speculative in the te but must passe into the beart, to bee put into ce in our conversation, else the divel wil excel vs. he hash more speculatine knowledge than we have. And so much for the two generall preparations. recome to the question it selfe : and herein, to ad longiomnesse and confusion, because definitions akbe both short and orderly; we will confider God

otherctoure respects, and from cueric one of them 28 answertothis question. I take this course, be your grand me I define hereby to open a passage to the swhole things cont Doctrine

G

len

Har & b

Dobnine concerning That The The Will com der God in his Effence. Secondly The his Silbfigerie Thirdy in his Additiones Septoperies? And foundly links Office and Workes. And toone of thefe form Cale Inflice . 2.403. A.dil headsalay by reduced whetlocuer wee know couch. focuerthe knowledge of God is to be fougho Dienige HIT MANDE E MARCE TO IN ENGAGE GOO INCH, thou we know know yeele mid and may be rightly affirmed of him The Cresines Have their Ellence, and it's part of their perfection for hard Gold halfe thortists. lencegitte Creatures go segrated heir Greatur, which blafoliemous. Weed all Oleanures hape their Effects from him? therefore he mult needes have aw Energy lookypon God, but in the face of Ielits Christmind. and This confidence is not been been the sent Thus Ingromantener par Godisa spiritual fubitance, ac We might by in the Negatine, God is an Incorporate fub Bandcythache hath obbody , but because Gothal spokenum ammany of minicine, in may week of the him with any thing elfe, for he hath no match) we mul learne a sule that concernes this whole Docarine of Godi andalmani nienoristo photocuris affiliato Godpwidth's appropriate with Creatiles Hyper med. 19. the fame mult be viderhood by a linde of execution and ingularity about the reft Angelsare Spitis, and the Soules of Membras Spirit of Bur Colonia Spirit by a hinden excellency of Augularity about an spillis he is the Father of Spirits; the Author of Spirits, and indeal the Spiritof Spiritof Spiritof and and addition

mStadedly Codies out these or being, although the

Chris

Horses area more late Substance by being Be her view in Scripture, anablas and taken volome 100 years after Doctring

454

SHIP!

Ocu

olgi med

168

mil

ear of

fürc

dier brist Childby the Myrand Paillers to eleave the different bendin Perfor and Substanted County flaid lome Hereickes) If Christitle God of the Tame Substance abeing with the Father; then when Cheft was incarr nue the Partier was inchritated for No faid the Ortho-Easton. of though lice becaffene have Substance with he Bahenverishe nor the Cand Perford Sot his words then denifed of purpofero anoid herefie o per le ood warrant from Gods owner mouth Exedity where here Laiding Fand villaged bear their is, their whom ind not fo onely, but tehonah alfo comes frum avid Anender. ni figuifies voibe and for to beals that he was is, adhell bee from all eternicie rid all eterning aceby had to atthis bus passed and property of the V [65. delingsmen the spigniss and and in block and because hereanisting surgest between themid to Hyper medd 15. in his or penedanial vol. file of the line will be compared to the compared to कार्यात्रीह की क्षेत्रिकार है से स्थान al before about a date for inautriciance and remin from everth filmed whorts and or house inaidius viziai arbs and conidi lie deplicated medicities softwiff the David or being the of her waingbaland the side some and adjusted ohim, or to commission while kny and insure his bed at The feep network is a single like the start with Cake Ja Bient. thorn by salab Lith long, a theid to remove things att.cen.i.du erstance think down is a gap in grown work to bard nakawa palanganahan gapan dawaran dan sections where his designarias from

Reason.

Po

And first, that God is a Spirit, the Reason is became a Spirit is the best, highest, and purest Nature; and we latow, even in our owne understandings, that, that which is most earthly, is most bale. God then being the most excellent and highest Name, must needed aSpirit concer of the second allo concerning

Secondly, elfahe cannot be enery where, for at dy is comprehended in a certain place, it and shell

Wfes.

william!

Hyper, meth. 81 Pet. Martir.

Loc Comp 1'5.

2

In The fielt Vic, is to reproduc those Heretickes, the because because the parts of a man attributed to a inghe Scripture is Eyes, Hands, orc., But this is

padreafon forthese are attributed to Gody be ensheaffeds of their parts in man; and therefore is a training and therefore is a training and therefore is a training and the effect of the conference of t behaldeshall things wand to his worke is call Thad, because it the effect of the Handton and to heisfaid to have an Bare, because he com

ly heareth the prayers of his Children, not that

hathany fughperra for he is a Spirit. 1 10 , mid of w The feropd vicis against Papills, that worthings in Images which is große Idolarry, forbidden b God it Dans movie for 4.15.76. To from almage to the saw filmer processing of the greates being and

Calu.laftine. lib.1.639.11.

7:1. 300 Itri-

THE PARTY OF THE P

And If 40, 18. To whom thee will you liken God; or Mitade will pe fet op oute bin ? And fo il re-V/E.I. monesall carnal worthippers, that give vato God an ward bodily worship onely. God is a Spirit, and berefore we must give him a Spirituall worthin, wee A worthip him with our hearts & Spirits, as well as om bodies: this vie our Saujour makes of it, lob 4. Chilir a Spirit, ther fore worfbip bim in Spirit of Trath, Then secondly, that God is a Substance or being, the ionis First because all things substituin him, as in eir Foundation, therefore himfelfe is a Substance. ondly, himfelfe hath many properties, as Iuft, Holy &c. and therefore a Substance. Jan gainion bas The first Vie, Seeing God is a true or fubftantiall Vie. 1. we must not call into question, whether there Godorno, as the Atheifts and Philosophers have neithat affirme, that Gods name is but a bare Title, In the fest that do thus deny and deride God here, lifele in hell; that there is a God in the an end of the fest ond We, is against Hypocrites, that make na Shadow, in that they chinke hee is fatisfied ted with an outward fludow of worthly and deceived, for God is a Substance, and ore will have a true and substantial worship? da ally that God is of himfelforthe reason is a first reason. T. olaine by a fimilitellamid to edesbess flum condit, else there had bin no absolute beginning, if God be not of himselfe, then there was somedone him to contribute to him , and then innlibe femewhat before that to contribute to

tributes.

Ffe.I.

mibines to Gody berefore the is of himfelfe, will but the first to is to reach vero rest fully and absolute by the him alone for all things of large like 2000id

ther

The fecond vie is against the foolish Popish, fortish perfe of many that thinke they gratific God, as global hid fone what then they obey him. Silly wretches God hath no neede of them norther fertice neither he takes nothing of them for himselfe; all that he takes of ye is this, to accept an good partiour poore sense and for Christs sakes obd pleased with vs. Esq. 1935 Pfelme 3 of 2 2. God hath no neede of vs. for all the world is his, and all that therein is, bee is of himselfe and nothing that we can do can prout him. 3.30, you

God in his Sublifitings which force caller he manier of his being, wifele, (this is a matter of great in the tance, and therefore Is would defire from in God attention to the file of the content of of the

Resson. 1.

pallet and incontinuous be proportifue to opinit it plaine by a fimilitatio mand from alimal humanic conceins a greature of annulate being a confilling all lightleness a manusal conceins to incontinuous lightleness a manusal conceins the field light manufacture and fatther of the distance fould in his field bring, with sentinier traceidens belonging to his field bring, with sentinier traceidens belonging to him as that has is high releave, the lack combine to

cributes

2

Apr

nce 1010

Hard State of the
Colliminately of Henvile than many as indingued ther composition, nor seedbless for monopolition may be proued out of seedbless for monopolitical Nowwee come to the definition, thus confidered . Colis piritual fub lance of ub fifting by certaine fes mall properties in three diffined persons, the Pather. and holy Chole curry one of these phrases markeralfillneration, whe first thing lide to bet of this point wee mult know, that forme Dinnings minut the feethings; and make his fixnee cobe fullabe persons and persons to be substance, and yet of them hold the lame with withvs in fonce. or increased & Burnliefe cornessas, we proported minightly winderstoody are the taleful simplesty and h unfolding of this mylterie, And therefore forel come to the matter it felfe, I multacquaint in the feetings & First, this the bloffed Training min within it felfe, and camboi beilhiftrated, noi many helpe biomany thingelien because fuch renorelsewhere to bee founds they mult bee d mutually by themselves, andwone of them ed by electother, as fabilitiente by perform, sie supercy; Sec. and its inividently which als thirber abfurd in other things, which are finite; efethings which are infinite it is math nocel caile they cannot otherwide be explained: Me Sublifience steen were chanfied by the Pa wo. yeares afrer Olmilt of purplate comerci schafe Here iches and to make clear or he airi district being being Thomas and public, glain que que ne goricopios any expressos Seriprire for

for pronte of thele termes , yet she things in elice may be proued out of Gods word, nonlingmon with

Thefeshings premified wee come to tell you what thefe sermes are in themfelues. First, for Subfilent, What Is that ? It is the being of the dinine name in fuch or fisch a person. A Person is the dinine man Specified by fuch or fach a property. A Property, is that internal effentiall relation to the divine name. whereby the perfors have such and such subfiltene. The property in the Trinny is to beger, tobt he to presente Iristhe property of the Father to be of the Sonne to bee begotten, of the holy Gholm proceed. A sublishence is the being of God in sucher fuch a person, as in the Pather, Soane, or holy Ghat A perion isthe divine nature specified by such at fuch a property, as of the Father to beget, the Some to be begotten, the holy Ghost to proceede : A property is that internall relation whereby the Father begets, the Sonne is begotten, ers. and fo m Subfiftence new of the properties of By certific nerall Properties, I fay feverall, for there are certain properties wherein they all communicate, as poo nefle, and mercy dec. but thefe admit no come cion ; but that which is affirmed of the one is fa nied of the other, as to beget is affirmed of the P yerdenied of the other two Perfons, as for ext a father begess a fonne, and under God gines him being and Son-hood, but the property whetely begers his forme is peculiared the father himlelfer in that eternali generation God gave his Some, being and his Son hood, yet the property of besting, and of being a Father his reference on himself. Preparties to beget, to bechegotten; topa

they may be called Relations, because they are affirmed of one person respectively to another, as to beristhe property of the Father, and is affirmed of Pather respectively to the Sonne that is begotten: father may bee and are called of fome workes, becult they confift of Actions, as to beget, to be becourn, to proceede : But whether-foeuer of thefe meall them, wee must vnderstand them with these differences, that they be internall and effentiall; first, her be internall to diftinguish them from workes that memeriall as Creation, Redemption, Sanctificatior the fe are properties too, but they are not meerely menal, but are externally exercised by God towards de Croatures: fecondly, they be effentiall properties of the very Essence of God in such & such a Person.

Wee come to the last part of the Definition. In the diffind perfons, &c. three, fo many and no more: the substance and nature of God is one and heline; the persons are distinct and divers: the Pater is God, and the Sonne is God, and the holy Glot is God, but yet the Father is not the Sonne, northe Sonne is not the Father, &c. But how can erbethree, and yet but one; diftinguished and yet belame? weemay fee aglimple of this in the Sunne. defeisthe body of the Sunne, and the Beames, and Light, all these are one ineffect, and yet three Minathings. Perfons: A perfon is the divine naspecified by such and such a property; wee must atheede that wee understand not as Sabellins and o-Gotherd are but Offices, for though they have their Vrances 23: Okes, yet a person is a thing really subfiftent in the Nature, which an Office is not : Secondly, we

must

must not imagine that it is in God, as it is in man, for in man we cannot imagine a Person, but it must be materiall with such or such a shape 3 but wee must imagine the Persons in the Godhead to be answerable to the substance subsisting in it. Immateriall, insinite & essentiall: It differs from an Essence, as a thing specified and lessecommon, from a thing more common and without specification: Then they are three distinct persons, the Father, Sonne, and holy Ghost.

Is that not neede at this time to enter into their feuerall Offices, but onely so farre as concernes this description: The Father is the sirst person of the blefsed Trinitie, that hath eternally begotten the Sonne
of himselfe. Now we shall have proofes out of Gods
word for that we speake, the proofe of this is in Pal.
2.7. Thou are my Sonne, this day base I begotten the.
The Sonne is the second Person of the blessed Trinitie, eternally begotten of the substance of his Father:
the same proofe, in Psalme 2. that prooves that the sather begot, prooves also that the Sonne is begotten of
the Father: And sohn 7.29, but I know him, for same
him, and he hat b sent me.

The holy Ghost is the third Person of the blessed Trinity, eternally proceeding from the Father and the Sonne. John 15.26. but when the Comforter shall cont, whom I will send onto you from my Father: But of these

feuerally in their owne places.

Now wee have past through the parts of the Defeription; for our further instruction, I will gather from hence an observation, and that is this: God hath revealed himselfe in his word to bee one God, sub-sisting in three distinct persons, the Father, Some, and boly Ghost: And this hee hath done somewhat more hiddenly,

Detrive.

hiddenly, as in the triple repeating of the fame name, hish 6.3. Hely, hely, hely. Lord God of Hofts this mewhat hiddenly gives vs to vnder fland, that God ione in Effence, three in persons. Or else in severall nmes, as Pfalme 22.6, By the word of the Lord were the Minens made, and all the Hosts of them by the breath of himseth: The Lord, there is the Father : the Word, there's the somne : the breath of his mouth, there is the by Ghot : And the like is in the 2. Sam. 23. The Spirit of the Lord foake by me, de The God of Ifrael foake so me, the frength of Ifrael, faid verfig.

Secondly, more plainely, as when it is expressely faid, there are three persons, as in the I. John 5:7. There gethree which beare record in beauen, the Father, the wandshe boly Ghoft, and thefe three are one. And Matha 8,19. Baptizing them in the name of the Father,

whof he Soune and of the boly Ghoft.

The Ressons are these (although there be no forcing Realons to cause it to be so, these being matters with- A posteriorio outcible, yetthere are certaine Reasons to be given

fronthe effect or confequent.)

for

bee wit

ra-ofi-

ing

m-

ree

fe-

de-lef. nac ods fal. her.

ce: Fe-

vof

n of

Ted

the m, jelc

De

her

ed

nb. ad)

ort ly,

Fift, to diffinguish the true God, from all false in the world, the Turkes, and the Iewes, and the leathen, beleeue in one God; but to beleeue in one Cod, three in Persons, is peculiar to the Elect, and is sa-Faith, and true Religion.

Secondly, to procure in vs a greater admiration of the Maiesty of God, that wee might the more admire

od adore that which we least apprehend.

Thirdly, to fit our knowledge of his Maiefly to the indry administrations which hee doth exercise tois vs. as namely, the worke of Creation, Redemptien Sandification sec. 19 4 to bat of the mon mod sale

3

The

and t

Th

his err

ticula

T

the F

nalle

s. doi

now d

as they

there,

folute

but he

more t

maeri

ties or

The vies are these. First, this teacheth vs to praise the goodnesse of God, that hath been pleased so reneale himselfe in his word: how would our mindes wander in blinde vncertainties, & Idolatrous conceis in our praiers & meditations of God, if he had not set vs down this Rest in his word, & so reuealed himself.

rfe.2.

Secondly, wee must so vnderstand and beleeuein him three in one, and one in three, distinctly, but in feparably; let not the one beate thee from the confideration of the three, nor let not the three beate the from the confideration of the one, and without thus farre voderstanding him, we cannot possibly be faved. and withall ftill observe these two Rules : First, the the Effence of God is wholly in every one of the perfons, as the Reafon, Will, and Memory is all but one Soule; and yet every one of these is the whole Soule for that is indivisible, and God is much more indivifible, and therefore the whole Godhead is in every one of the Persons. Secondly; that there is no inequality betwixt them in dignitie or superioritie, none of them is before, or after another, but as they are all of one and the same substance, so are they allequal in power, dignity, & authority, for nothing cante higher than God, and every one of them are God

Thirdly, then wee must so worship him; let this be your object in your Meditations, and fit your Faith to these and no other tenures, one God in substance, three in person, and so we must fit our Obedience; and likewise in prayers and thankes givings, according to the example of the Apostle Pant, who mentions three persons in prayer. 2. Cor. 12.13. The graces for Lord Testa Christ, and the love of God the Father, and the Communion of the hely Ghost be mith you all, whom:

aife

Oto

ides

ceits

t fet

elfe.

iem

t in-

hee

thus

ped.

that

per-

one

ok, lini-

in-

tie, hey

sbe

aith

ce; ling

687 678

ind

nd this makerhagainst divers, as Sabellins, Hermogeus Praneas Fogel. 27. Hyper. YOu. 1 Bloth your 50 92 11.15

The third respect that we are to confider of God why they bee is in his attributes, or properties; and first of their falled Attrime why they are so called; they are tearmed attrihan, because they are affirmed of God in his word, adalcribed directly to him : Secondly, men and Auels & all the Creatures in their kinde, do freely yeeld him thefethings, and the honour of them, as his owne m.Thirdly, it is no disparagement to God, but indeed hismuchonour, that fuch things are spoken of him.

Another are called Properties, because they are why they bee eculiarto his Maiefty, and are fo in him, as that they called Properties; menot fo in any creature: Secondly, wee are to confilawhar these properties are, they are hard to be defined but God would not have vs without the knowledge of them, therefore wee will divide them into their feueral rankes, and give you Instances of the pariculas: But first you must take the description of God in his Auributes and Properties as in the formers

This confidered, God is one spirituall substance, the Father, the Sonne, and the holy Ghoft, 1. Etermal: 2. most Holy : 3. Almightie : 4. Mercifull J. doing exceeding well by his Children : Wee will now diftinguish these Attributes in their rankes, not sthey bee in God, but according to the stampes of them, as they are found in vs. wee being the most abfoliatecreated and material I Image of God, that ever made: Christ is more the Image of God than we, ou he is not meerely a creature; the Angels also are more the Image of God than man, but they are immaeriall: we will take the seuerall kindes of Properics or Auxibutes, and give you one Inflance in every D 3 kinde.

Heer rankes.

The properties or attributes of fine rankes.

I

ond vodeve W -igtift bollet

kinde, that fo the rest may bee esteemed by that, and that wee may avoid tediousnesse: They may be reds cedto five heads: The first are such as cannot be a pressed, but covertly under the name of his Essence the feeond may be called by the name of qualities an God, ranked into graces, the third by the name of powers, and family ties; the fourth by the name of passions, and affect ons; and the fifth may be called by the name of an ons and doings. to to see

First, those that cannot bee expressed but courn't vndenthe name of his Effence; they are thefe; pur simple, indivisible, onely one, infinite, eternalland fuch like : It is true that his other Arributes are his Effence too, but they may bee described to vs by other names, but these cannot bee expressed but vaderite name of his Essence, and thereforethese may be called Gods Excellencies or Singularities, because they are in God, and cannot be in no measure in any thingells and if it were possible that these could be in anyother Creature, they must bee the Essence of the Greature for wherefocuer fuch things are, they are in the Efsence of the thing. If any Creature be eternall, it must be by his Effence; but this cannot be; for nothing he

of man, but not as God, for he is simply indivisible. Those in the second place are called by the name of qualities or graces, as holy, good, wife, true, faithful, inft, and fuch like. But you may fay are the fo qualities and graces in God? Lanswer, No; but they may be called fo, because they are so in vs, and he dothqualifie and grace vs with them : but they are not loin him; nothing is in him as a quality nor nothing greeth

ternall but God onely. What is pure ? The Angels at pure, but not as God. What is indivisible ! The Soule

butefpe

fon fa

cy ar

Inch

ltistro

loue an

ky for

be with

nameo

nie for

deyare

him, but indeede he gives them grace, both in himfelf, but epecially in vs; but because such things are so in in, they may be said to be so in God onely for companonsike, and for our vnderstandings.

in the third place or ranke, are those that are called powers or faculties, as almightinesses, all-fussiciencies, all, they be matters of power, and therefore it is no diparagement to God, to have them attributed to him, all power being in and from him: these are in vs, buthey are limited, bestowed, and received; in him

her are originally, and of himselfe. Day and bolleries

cacel pe cr redi

es an facul ficti fati

pure land the his other the elle, ther the elle, there is e-must be elle.

me fol,

ics bee ifie m;

In the fourth place are those that are called passions or sections, as love, anger, mercifulnesse, & such like. God is most free from passion, so that this is the farmed therethe phrase of all the rest, yet such things being in God, & we having no fitter title to reduce them was, and because they are such in vs, therefore wee my immodesty and reverence attribute them to God, librare that they are not in vs, as they are in God, but and mercy, &c. are not passions in God, (for to by sower blassphemie) for hee is not moved as we be with passion in louing, but onely in reverence and modely, and for Doctrine sake, we thus speake,

Indie fifth ranke are those that are called by the name of actions or doings, which proceeds from such appetries as to love, to will, to doe well by his, to he sinnered which are also effectiall to God, for though becamoo be said, that Gods well doing by the sinfull is his Effence, yet it is true that he doth well by them, in and by his Effence. But there is a generall this for these in the fourth place, and therefore we will respite it till then, here only we speake of them as a devareincident to this third consideration, that is, as

being

5.

Ainsty brie.

Vide Zeged. Iec, Com. p.40.

being attributes and properties, not as they are works exercised towards the creatures.

Now to the Definition; we have feene the feueral rankes of these Attributes, the Instances are in the Definition. God is a Spiritual substance, the Father, the Sonne, and the holy Ghost, Eternall, most holy, Almighty, Mercifull, doing exceeding well by his Children. These Instances are to be opened & applied to their severall rankes: And first of the first Instance.

I.Inflance Eternall. expressed but vnder the name of Gods Essence, and one of his singularities. Now that God is Eternally produced thus; that which was before and is afterally is Eternally but God was before all, Pfal, 90.2, and he is afterally plane 102.27, therefore he is Eternally he is Alpha and Omega, the first and the last, as it is in the Revelation. This is the first ranke of Properties, & connot be expressed by a quality, or power, or action, and therefore it is express vnder the name of his Essence. This one Instance shall serve for all of that fort, as and

2. Holy.

The second Instance, is most holy, and this belows to the second ranke of Attributes, called qualities and graces, because they are such in vs. Now that so most holy, is produed, Exod. 15.11, who is like the wonderfull or glorious in holinesse.

Almightie.

The third Instance, is Almighty, and belong to the third ranke, called powers or faculties. That God is Almighty, is prooned, Gen. 17.1. I am God all sufficent, or Almighty, To this referre his will, and other things which are powers and faculties in vs.

Mercifull.

The fourth Instance, is Merciful, that must be referred to the fourth ranke, called passions and affections. That God is mercifull, is prooued, Pfalme 1938.

The

The L

The

ocid

God

Effence one ly History have nois la gence on lo los

orks

ierall

0 th

ther

loly.

y hi

plied

BCE. Othe

Bdis

rall, thee the othe can-and

ongs land odis lec.fo

god God fiet ther

fer-

,200

7.8. The

The fifth Instance, doing exceeding well by his dildren, this is to be referred to the fifth ranke, called diens and doings. Now that God doth exceeding mell by his Children, is proqued, Gene fis 15.1. I am thy dinegreatement, You fee now how the Definion answers to the rankes of Attributes or properand herein what God is confidered in his Attritie hath his owne hibfiltence, wnicesimogorques

Now I would have you observe, that these Instansinthe Definition, are fet downe in the highest deme as Fremall, most Holy, Almightie, &co.to teach the thele Attributes are in the highest degree that

How we come to lay downer consistentles, where Pourernies se recomult be guided in the confideration of these the confideraes or properties, and they are fourer Fifth, butes or propen esterall effentiall to God Secondly, they are all meir God Thirdly, they are all equal to all the three refers. Fourthly they are all incommunicable reason is, because the three Personand and

First they are allessentiall to God for in God is no acidentarall for what focueris in God, the fame is God fo that these verie things which are found in God, the like whereof are found in vs ; 35 Holineffe, Wildome, & They are not in him by proportion to someraber are forcalled by forme flender proportimobis; but they are thicky deally, and effentially thin, forhat they may be truely called the Effence of God. Buryon will fry, If every one of these bee is Effence, their her hath many Efferices & Landwer. bin Allthefeure burane in God, his blency is his luco and his butire is his Mercy and each are his Effence

be guided by in ties of God.

I

ie is be

in that

is Gol

ndth

Thefa

25 It is

anTh

Fuft,

Pourerplet es

he ent to by in

tion of the attri-

buttes or propert

Essence, onely they differ in our apprehension; even of them in God is one with the other, and all and every of them is one with his Essence; for hee had bur one Essence, and this though we cannot compahend it, yet it is so, and so we must be leeve it.

fo I call them to diffinguish them from those repetiue properties, whereby every Person in the Intichath his owne subsistence, which were spake of the second Description of God; as to beget, to be gotten, to proceede, these come not within this Rule. Some of these properties are respective to the Come core, as to doe well by the Faithfull, but they are befolute in God.

Thirdly, they are all equal to all the three Perion and alike affirmed of them all. The Father is Brendl most Holy Almighty, Merciful, doing exceeding will by His Children. The Sonne is Exernall, most low. Almighty, Mercifull, doing exceeding well by his Children And so is the holy Ghoa, Eternall, etc. The reason is, because the three Persons are but one of the control of the co

Pointhly, there are all incommunicable to the Oreatures. The respective properties were incommissible to the other Persons at he some incommunicable which Persons at he some incommunicable of resolutes and some off the some are so incommunicable, that their very names cannot be ambited to the Greatures, much less the change, as Emmal, Altighty, and such his arisinately otherwise in the things so be they are infinitely otherwise in the creature of the change of

euch

Mand

hab

npre

God

offin tebe Rule Crea-read-

othe

omu

nica

œin

com-

rital

not

ood;

kisber in fame fmall refemblance or proportion, not in that measure that they are in God, for they are infiniely more in God; as Wilodomev, at least not fuch of bouch in ws, as in God. And whereas happely foncone of thefe Attributes is in one Creature alone, allome in another, and that but in a flender measure they are altogether in God alone, and that in the when Degree . He alone is good Mar . 19.17 and onely Am 16.27. and King of Kings, 1. Tim 6.15. And historicason why the Instances in the Definition in it down in the highout Degree, as Almighty, most workementhip thould have forme gindes, tob; the

Now for our further instruction, wee will gather Dellrine. from hence an observation, and that is this : That Gener God is most fingle and simple in himselfe, the infleafed to bee known and called by fuch cermineAntibutes, and properties, that do more plainly decipher him vnto vs. Exedus 34.6. The Lord, the line from mercifult and gracione, &c. When the Lord would describe himselfe voro Mofe, bethinkes attende too interconghico fay, The Lord, the Lord, and fo name himselfe by his Tirle; but also explaines himselfe by his Attributes, Strang, merciful, cre. First, the Title is ferdowne, that directly points out this Subject, which is God himselfe, The Lord, the Lord: Secondly, the Ambures that are affirmed of or concerning this Subject, Strong, mercifull, &c. And fo Pfal. 103.1,2,3. My Soule praise then the Lord : there is the Subject; adthen followes the things affirmed of this Subject, The forgine neffe of finne, and the healing of infirmities, asitis in the Originall.

The Reasons to prooue this must bee of two forts: Reasons of two First that fuch things are in God, Secondly, that God of the first fore

that these things are in God,

imfelfe.

. Postoodoof Christ. forewealeshimfelfe. The Reafons of the first fortibe fictichingsare in God are thefe : 'state our same Delett because wee finds the effects of them is dealings rowards vs as of his Will, Power, Good neffe, &c. And therefore there must be such things Him which are the causes and fountain of fuches Secondly many luch thingsaire found in the Gre tures themilelaes, and fors than they are the grace in send to the perfection of the Creature therefor they must needes be fo in God the Creator and mile Who hith endued them with thefe graces a for elfet workemanship should have some graces, which the workeman hathroor, which were abfurd to 101 wold Thirdly, thefe things are especially found it men made after Gods owne Image, and thereforether in God, the patterne that man was frained by the Hill heedes bein the partrage, which is in that which decipor him voto vs. Exedes 34.61 vdbamshakw The fecond fore of Reafons, that God hall fore

T

felfe!

6to

that i

ece

s b

AN

hap

Reasons of the freend fortthat God foreneal, the himselfe.

3

16

2:

The second form of Reasons, that God hath for sealed the teles, are the sealed knowledge of his Marke to our capacitic and vader handing after though in things been God indeeds, yet in a far more excellent manuer than is or can be expressed, that which is selected being but a shadow of that brightnessed the best which is in God, to give vs a glimpse where we cannot see the cleare light.

Secondly, for our light and direction in differing and miking vie for the worked of God, that for the weeked of God, that for the weeked on the government of the world, we may life upour election God, & confider, and belond, and and admire his Author, Mercy, & Wikdom, belond, and admire his Author, Mercy, & Wikdom, both and on the government of the state that the state of the sta

rt, that

hea hea hed, the and he \$ 18030

F/c.4.

170.5.

The Vies; First, seeing God hath so revealed him Ple.1. felfevnto vs, we must learne so to vinderstand him and ho beleeve in him, and foto worthin him, as one hat is Eternall, most Holy, Almighty, Merciful, doing acceding well by his Children. In our prayers our houghts must be enlarged in a generall extent to all dele Attributes, but especially to that which is most werd & fitting to our present purpose; as David did in he first of Sam.cap.17.45. when he was to go to fight with Goliab, he takes hold on the power of God, and while knew that God was just and mercifull too. rethetakes hold of this Attribute , the Lord of Hosts, s being most vseful to him for that present purpose : Andfoif any man lack wifedome, he must apprehend the wisedome of God, and not his power, &c. Bur yet fill before to have the Eye of the Bitth fixed on the effentiall Subject, that is, God in three Persons. For happely some may thinke, that because every of his Antibutes are his Effence; therefore to long as our thoughts are vpon any of these, it is well enough, wee may ablract our minde from his Divine being bur it is notfo, for the verie Heathen thought their gods moftholy, onely wife, &c, but they did not conceive himto be a Spirituall effence, fublishing in three Perfor Andtherefore if thou doeft fo, thou worthippelt midoll of thine own braine. Therefore though all in God, both his Effence, and Attributes, be to be confidecel of with all reverence; yet never leave out his Effence what focuer thou doest; yea if there could post fibly bee any competition betwixt his Essence and his Attributes, that were more renerendly to bee efterlly. And to much of the third relped, w. zith ned ben

Secondly, this teacheth vs., and is a very plaine re.2.

E 3 proofe

Ffe.3.

Vfe.4.

rfe.5:

proofe, that Christ is God, Eternitie, and Almightineffe being afcribed vnto him, which are poculiarto the Effence of God, and are veterly incommunicable

to any meere Creature.

Thirdly, if wee haue any of these graces bestowed vpon vs , weemust praise the Lord that hath giveny fomerefemblance of his Maichy in our felues, though wee cannot resemble his Essence, yet in qualities, powers, passions and action's God is pleased to like himfelfe vnto vs. or rather vs vnto himfelfe.

Fourthly, wee must acknowledge that those graces we have are from God, and that he is the fountaineof the small channels, and the originall and true pattern of thy counterfeits, and wee must see that he have the honour, and the vie of them.

Fithly, labourge imitate fuch things as Godbah propounded himselfe a parterne and example vito vs, to come neere vnto him by ; labour to bee holy, as God is holy, and to be merciful as God is mercifull,& Arine to perfection, & eternity, and purenels (by prayer, and good endeauour) and though we cannot attain to the ethings as they are in God, yet there is a mer fure of them which God would have ys to labourate terhere, and which wee shall more fully inioy hereal ter, for Gods children shall have a future eternity, Pfal. 102.27,28. They Shall Stand fast for ener. We must labour to imitate God in the fethings, we being his children, and then that which wee cannot attaine to here, God bath a purpose hereafter, so farre as we are capable of them, to bring vs vnto, that fo wee might be more full, cleare, and lively Image of his owne Maie fty. And so much of the third respect, which weeprosecondity this tend in food in dens side vibrose

Now

Ne

to col

a-nec

great

1.20 .

word

not a

fit as

eye o

God

work

doch

And

belo

WOR

an O

doir

ther

Go

bha

Seco

Thi

ME

office

fron

W.

hti-

ble

red

V.

gh cs, cn

からいる

Now followes the fourth respect, wherein wee are peconfider of God, in his Office and Works. This is necessary knowledge of God, and such as gives great light to the knowledge of his Maiestie, Rom 1.10. The innifible things of him, that is, his eternall power and Godhead, are seeme in the Creation of the mold being considered in his workes, Ge. Markethe words; I say, his Office and Workes: for his Office is not an idle Title, as if he were to doe nothing, but to fits a King in his Chaire of State, onely having an eye on all things, but not medling with them : but Gods Office confifts in action and working, and the workeshe doth are not vnneceffary matters, that hee bubufily thrust himselfe into but by vertue and Authority of his proper Office, that doth of right belong to him. It may feeme abfurd to fet God to worke, or affigne any Office to him : for he that hath mOffice or worke to doe, feemes to bee tyed to the doing of it But God is a most free Agent, and neitheris, nor can be tyed to any thing. I answer, First, God tales this Office on himselfe; it is not laid upon him & he hath so made himselfe knowne in his word. Secondly, that he doth mathis Office, is not by confraint but of himselfe and of his owne pleasure. Thirdly, as it is of himselfe, so it is for himselfe, to mignificand glorific his owne Maiesty thereby, and herefore it may be fafely afcribed to him.

Now we come to frame a Defoription of God in his officeard worker. Thus confidered, God is the maker, preferuer, and doer of all things that are in the world. First God is the Maker; weeknow things mill have a being but they can have no being but from a maker than must give them their being, and

they

Vide annot in Zeged in loc. com.p.30. they can have no maker but God, So saith the Text. Gen. I. I. In the beginning God created, &c. In the Original the word is as much as to say, that God made them of nothing, and therefore Blohim made them, for it is proper to God alone, to bring something our of nothing, and to none other. The creatures can make something of something, as a Carpenter if he have wood can make an Image of it: but to make something of nothing, this is peculiar to God, who calls the things that are not, as if they were, Rom at 17. Now this is generall, for God is not onely the maker, but the maker of all things, AG. 14-15. The living God mbich made Heanen and earth, and the su, and all things that are in them, if a 4-24. I am the last that made all things.

The second point in the Description is, that God is the preferner of all things. When things have abo ing they must have a maintainer of their being for they cannot maintaine themselves, and who hould preserve and maintaine them, but he that made them? who should nourish and maintaine the childe, buttle father of the childe? Now God is the Father of the world by Creation: who then should preserve and maintaine it but hee? wee must not imagine that Got is as an vnnaturall father, to beget children and not D prouide for the keeping of them : but as he wrough in making them, so hee workes still in propiding for them, according to the faying of our Sanious Chill, John 5:17. My Father workesh hitherto , and I works And this is generall too, he preserues and maintains all things, Pfalme 145.15. The eyes of all maite open thee, and thou ginest them their meate in due feefen. Ad. 17.25. Hegines life and breath and all so all things.

ext.

the

wade

em.

out.

can hee

ake whe

4 the The

for

dd

是是样件只

(ome-

Heb. 12.3. By whom bee made the marids: bearing the earth, and it foull, hand sittly in sided insidella w Thirdly Her jache deer The Creatures when they have a being have certaine Adions to performe and crainceuents to fall upon them, which follow upon heirmakingand professings and things that are vomagninusce and Angels, must hancoworker and connecreatures, but heether made them, and doth riene thems Lidikasaso what denre gleafeth abb and in all Appeters meache definition of the purcis of him 100, which is neither referred to his Creation nor Prefernation, but to the Adions of and heris the doctroficial fleiched . 711 farmerthe and small diskunsifes biother parcent are are cold the fare cared shefe things a And this is generall too, Mel.145. 15. Alls. 17.23 meter gires to all dife; and By this you fee what the office stoble handly

Mad things, faith the Deferiotion So it is faid, Calefortion By him-merical shings ordered, which are home und in coreb, shings wifible and mulfible, when with the Thrones, it Dominions, of Brincipalities, forers, elihings onere secured by him and for him. estimenement the greatest and excellentest and so collarily includes all the reft of the Creatures good byprofitable or hurtfull to vs, great or little, ther leve for what can challenge exemption from Batting.Catch. hthings decabut this is shewed in the severall heads wor, and if weethould goe to particulars, and aske May greature is would answer for Godge his 2,7,8,9. halite mon the Boell schools ber fiball tendeshie game the foules

femles of the Heanen, and they fall tell thee; or freakets the earth, and it fall flow ther, or to the fiftes of the Sea, and the fall declare outsther, who is fo ignor in a all thefe, but that the band of the Gord bath made thefe in the last place : that are in the world; fo faith the Apolle, Alle Tynas Hergiansh to all life and break and all good things , And, Pfal x 39 7,8 9 Whicher flat
I gue from thy Spirit ? or Whither flat ! flee from the prefence ? de See this alfo in the particulars . If we looke vo to Mouses, Godswill is done in Hea Mark 6 so. If wee fooke to the Apre, God feeder the foules of the Ayre, warb. 5,26. If into the Zar God canfeth the Lillies to grow, and cloatheth graffe of the field, math. 6.30. If into the Sea, h way is in the Sea, and his parker in the great de Mat. 77.19. Yea in Well it lelfe God Hattito due. a mango all'is in Gods hands. TI

By this you fee what the office of God'is manifying aword, It is his promidence; vader which one is fitly comprehended enery one of the works God doth exercifetowards the creatures. Iris f to be handled by, way of obfernation; but before come to that, I will heroadde, for pur better vill flanding certaine directionances to beeconfidered The first is concerning the munner of Gods works and the fecond concerning the end of his work field By his owne hand : Upo harrow This opinion Lord's hat bath foread our she beauth with a Sait friends won will day doth God wie bhranes o withe will Reign of feloud califer to morke by the month foures

ete

Contines, yea ordinarily God doth fo, yet that is by God too, Math. 5 45 The Sunne fbines, and Detine falles and makes the earth fruitfall is it not . suitied God that canfeth the Sunne to shine, and the Raine fall, whereby the earth is made fruitfull . So ftill Godthat dethit; For, first hee gives the meaness dly, hee enables them, and bleffeth, and ever isthem, fo that these meanes are no small part of prouldence: And thirdly, oftentimes hee puts meanes, and workes, without meanes, and es against meanes, but if hee doe vie meaner, a bis done by his owne hand and prouidence too: coully, in the manner of his working, as hee doth will, Ephania which worked ub shings after nor taught by anie, neither doth hee frame his me according to that the creatures minifer ynto according reshat which hee ministers wato medwhen hee faues the Elect, doth hee frame musilisation for their owne holinesse? No, but ce hath chosen them of his owne will to were therefore hee lanes them Had ro are are balecond thing to bee confidered is the end of king, and that is first and chiefely for his meglory: secondly, for the good of his Church in the owner glory, so laith selemen, Hee bath made all the for himselfe, France 6.4. Some in mercic, some minities, all in wisedome and great power. Secondly than especiall ayme and eye at the good of his hutch and children. 1. Tim. 4.10. God to the fantour I dem specially of them that beleeves Romis. 28. me marks regarder for the keft unto those stat arc

are his, and who fets them on worke but God to

Destrine.

Now we come roche observation, and that is the The providence of Goddoth manage all the bill neffesin the world what focuer: The matter is fiffe ciently cleared before; Adde that inche with Bearing up all things with his mighter word, whereth word fignifics uphalding or carrying by the words his power, that is, his powerfull or effectual word bel will define vato you what Gods providence's Godsprouidence is his eternall decree, teuchings being and frate, and ends of all things, and theen curion of the fame in making, ruling, and disposing a things accordingly This Deferonies is fomen hard, burlwill gine your place or swo of Stript field maker is absent. Zamer v. last or of a aisit abrough binis, both for him are all shines; Sec. 10 bin, as he being the makes and giner of being is all chings a thong but he air he being the thuter and the tainer of their thus valid to bour as he being the Coch himogenes belong of the Beat things that the were, are, or that the production of man, which as the ball meeting bed again, on their boutstand we hane our being in him, as her making us, fo we had him as he maintaining and volvolding our entractal were month for my morion is a progression to the with the content of the description of the second of the content o whit of the house of the fact of the best
Ble faith, who coloniadele who produce memorial

Definition.

276

bellepin eller lie face of eithe posthe and his he friench before which were or faithly do a conditive hounds then Hibstation il McGold and great ethe times and before, then confequently all things dong isbb compaffe of the ferines as So now you fee thereft. But you will bangary neiting all isledy Many things may beareferred to Gods problemites We will reduce the w hole multimide of things admialso Pith aho profes restate abelie worldedtermi fore, but executed from the first basing of the pridscreation, to the laft hour continuously difsecondly, the eternal chate of man, and els decreed before the worlds beginning, and to er monthistoche fall after sile wantes differenten. a whites the Gadfebnionne in the Aldminion Medemption; Sandtification; which their confit-tion of Interest reserved resignations, Socionfications on a Confit of the Sandtification is not tonic gain depression trationis an oppositiono Circulon, atri is ao bec with Creations for contracte much be seferred and the fame ends the chises of common total en, and generally, to all the creatures and asilo af tion, that is what former is preferred ditideod State is is disneiby: Godd The lesand Works later prignished the conference, in predicted, land nursance there of a visit flightion. Deliverance minimum and all crails was the wolfer and leating minthe diegrafsheir filmen, and this by way of A shurfaid Month trant historication, Ben al

in a charle de la
E 3

Resfor I.

fication:

ficacion with the confequents, opposites, and appurentances thereof, as calling, converting, teaching comforting, training up by bleffings, ludgement, world Savraments, and good motions; and thefeals by way of afficulation of the faithfull, but dealed the reft. But you will say how can wee bring ablast fallwhish the compasse of Gods providence vit were well. For God, that he might bring good onto built, suffered Admitsofall, not that he did moouth in the complished provided the present day of the complished of the compasse of the present state of the worlds being, may be referred to one of this Heads, minniged ablow as the rolled be read, along the best of the present state of the worlds being, may be referred to one of this Heads, minniged ablow as the rolled be read, along

Alour wee cometorile fectorid generall head the exemple chare of men and Angels, decreed before he worlds beginning, and to be executed to the full find the worlds diffolution. The workes that are to be fevred hither are first Gods Debree, Predefinationing generally in specially Election of the Faithfully Republication of the wicked. Secondly, the execution of the Republicator Thus you fee also what the evernall state of men and Angels is put and the or, vilianone but and Angels is put and the or, vilianone but and the Creatures mult be of themselves (and then the she find been of difference nor order in things for most thing would be best, if they were in their num put of cellet they must be of some other, and that either feriour or equally both which are against the mast of government) or superiour, and then whence is that the street of God the highest of all, and consequently the course to God the highest of all, and consequently the most and higher, and so there will be no sessible most and higher, and so there will be no sessible most and higher, and so there will be no sessible most and higher, and so there will be no sessible most and higher and so there will be no sessible most and higher and so there will be no sessible most and higher and so there will be no sessible most and higher and so there will be no sessible most and higher and so there will be no sessible most and the
Resfor 1.

TO THE PARTY OF TH

hill beethe deer of all, even as the first wheele in a Lord offered him inshow do radeo advillers sale 16 If all things in this world be nothing ged Reafon 2. Gods prouldence, it is either because he cantroisoft male he will not or became the need not, or elferbe hee may not doe it? Toplay hee cannot, derrace in power, rand wifedome, ince frould not bee phie, and onely wifed if hee should make the and could not rell how to governe it: or to fay wilnot ,that derracts from his Goodnellesfor fall of hanc formuch, and nor impact anything to his mres, and from his wifedome; for he svowife may doc good and will not a oreo fay her need. then Godis not all-fufficients the Greatures bede from his ablohire Authoriting dande bin solg coil rous olts dwo boy esquaded belowed for the finne is from God, but the finne is from idly, Hi Godkewouldenes chid not manage all plies chose would follow allowed telefation of my by the influfficientic of the Cremines them meally by mais perceiver insity band the milices bourhate her Land to has is the God of per all within their limites and cityotte posetof all things, especially for his care and The Vite another First dech Gods providence Ple 1. meachinuledge: Godel thouldence in enorie what foeuer is done with the world it this Spring Thiring the Lardedoing Exempenothing it. What are califul chibgs the Lands doing a Inthey speeched Liorde doing tong as weemsy fee in Hyper 228. competitors

V/c.2.

comp

86.8.

md th

fay, if

the fe

hall f

ablet

Fo

ence

ment

bell !

vnto

he w for th

fer i

hand

MON

dilp

An

ill,

competitors

Reafon 2.

is faid shat if one man kill angther ynawards share Lord offered bim into bis bandero And for in yours Average God Stade the widerin directions hot where it shall light ! So in Lots, nothing and for castiallas they and yet the whole disposition of the nofeleb Lords Books GagT So that there is nothing cashablish believe at God but only in respect of wall the femand plant is may be laid what lay you to m will then a linGods providence rule over all things the man there no freedome to will ! Yeschehel Gods proteidence only rules and orders the will an noucoull dine it. Brokaliva elika Kinga boarsininth bond of the Londges short went of misters, hee tomet whither former het will mild Pflamen zig. a Tihirdly finne it felfe God bath a hand min in respection Adidnahonghaboth respection in neuril kalute only as in murcher; the insouing softlio band in philip forth the Knife, is from God, but the finne is from KG resture: kallybSearreb; and piblicionid, piblid jes Blackingels themfeluevath ibblacky Gods inflyment all partly by the indicators which blue during third and Shandly June made magnifier Guds glood of feithe for the office purished were sall this experience desired and characteristic country and posterof all things, especially for his care and modulence over man, but most flor pectably over his Olinch and children, whose themens her makes all things in the world the being the sall things in the world the sall things in mile Philips Dentishard managed this be food fell of bined of a White is man eller the White hide had

avockteanuche abproforthégood bérispehinites

Reafon 3.

7fe.2.

Mysecity of the specific of the straightful of the straightful of the specific
competitors what socuer, and say with Danid, Pfal. 86.3. Among the gods there is none like thee ob Lord. mathere is none can doe like thy workes; as who should avifthey be Gods, letthem make the world, and rule he fea, and then we will beleeve in them : But wee finde them all like Baal, 1. King. 18,24.26, &c. not able to doe any thing.

Fourthly, then in all things waite on Gods proui- 1/6. 4. dence; In want call to him; in abundance praise him: agood daies and cuill dayes, in mercies and judgements, for spirituall and temporall things, Cast thy care mustbe Lord, and hee shall nourish thee Pfalm. 5 5.22. Commit thy way unto the Lord, and trust in him, and hee ball bring is so paffe, Pfal. 37.5. and in all things pray unto God to be directed by his prouidence, and that he willdispose and order of all things that befall thee, forthy good : In affliction, poverty, fickeneffe &c. fuffait in obedience vnto God, confidering it is his hand. If we were not perswaded it were Gods hand, it would kill our harts: but seeing that it is his hand that disposethall things for our good, let vs beare it with prience for God will not suffer the righteons to fall forever, but he will raise him vp againe, and make all things worke for his good. a well all and an

Laffly, this is fingular comfort for all Gods chilthe hall things are theirs (if they be Christs) whether neworld, or life, things present, as all good here, or hingsto come, as all good hereafter, they are all

uchency of this Occilian with the formers fecond

theirs i. Coris .21,22,23. Harrin bottmand and or stillion



Of God, of CHRIST.

The second Question, Vpon Iobn 1.14.

The Word was made Flesh, Gc.

Answere.



E have proceeded in the former Quellion as God gaue vs ability and ftrength: it remaines now that by the affiftance of Gods Spirit we proceede to the ferond namely the Incarnation of Christ and

whether we handle it by way of Question, or Proposition, it is all one. The Text in John 1.14. The word nu made pleft, on Then the Question is, What is meant by the le words, The word was made Flefb?

In handling of the Queftion, First there are certains points to bee premised in generall: As first the conueniency of this Question with the former: secondly, the difficulty of it in it felfe : thirdly, the necessity of it to be knowne : And lastly, the benefit of it being knowne.

First,

Fi

fucht

dome thoug fuch :

anda

fpect form

cond each

ofth Fi theg

bein quer Son

that

but

Gh

ofth

WOT

the f

all w

fort

mut

fort

to t

CATE

CXC

hea

First, for the conveniency of this question with the former: for howsomer happely there was no such thing intended and aimed at directly by you in propounding the question; yet the all-seeing wise-dome and providence of God hath over-ruled your houghts, and graciously directed your choice for such a second question, as hath a sweete conveniency and agreement with the former, and that in many respects. For first, this doth naturally ensue upon the somer, as the special issues from the generall: secondly, they give mutual light to the understanding each of the other. Thirdly, one without the helpe

of the other is vnprofitable.

First, this issues from the other, as a special from the generall: The generall Doctrine concerning God being handled in the first place; it followes consequently, that the speciall Doctrine concerning the Some of Godbee handled in the next place. After that wee have learned that God is one in Substance, but three in person, the Father, Sonne, and holy Ghoft, the next thing we would know, is this: which of these three persons was chiefely imployed in the Worke of our Redemption : and when we finde it to be the fecond Perfon, namely, the Sonne of God; withall we defire to know how hee was qualified and fitted forthis bufinesse, namely, by his Incarnation; and thus we fall fitly upon the point. Secondly, they give mutual light to the vaderstanding of each other, the former, to this; and this to the former. The former to this: for feeing Christ was God before he was Incarnate, we cannot well understand the Incarnation, except also we be well instructed touching the Godhead,. So likewise this gives light to the former; for the

indgen

finable:

likeag

vaine;

islike a

profita

er we

That

that no

lecend

Th

name

deepe

that I

the in

lipes

and q

about

Word

dert

earn

mane

it, th

meet

mort

fhoul

done

SON

mile

Seco

to be

Reli

HOL

The Incarnation duely confidered, that the word was made fleft, presently our mindes are raised to a higher and fuller and further confideration of the Gadhead not onely in Christ the second Person that was Incarnate ; but also in the Father, the first Person that fent him; and the holy Ghoft the third Person, by whom hee was conceived, when hee was Incarnate: And therefore if euer we will know God perfectly, wee must goe to Christ, for Hee it is that reveales him John 1.18. Hee is the looking glaffe wherein we behold the face of God, And hee that hat h feene him, bath feene the Father, 16h.12.45. and 14.9. Againe, the first queftion teacheth a deepe mystery quite beyond the neach of Nature and Reason, that one Nature should fublistin three distinct Persons: which perswasion feeled in vs. makes vs more easily to beleeue another as deepe a mysterie, as much beyond reason as that, namely, that two distinct natures should subfift in one and the same Person, which is our maine pointsobe taught in this place. And contrarily, this perswaften fettled in vs. that two distinct Natures subsist in one Person, strengthens and confirmes vs in the former, that one Nature subsists in three distinct Persons Thus they give mutual light one to another. ly, the knowledge of either of them is vnprofitable without the other; To beleene God one in nature, three in per sons, is well, Iam, 2.19. But except withall wee beleeve Christs Incarnation, it is but confused and maimed, without strength and sinewes, it is no saving faith, it will never inflifie vs from our finnes. Or onely to believe Christs Incarnation, and not to beleeue God one in nature, three in Persons, this is but a headlesse faith without understanding and without oda iudgement,

045

ber

ad.

ar-

200

m

ad

ree:

m,

10-

he

ld

d.

indeement, and neither acceptable to God, nor profirbleto our felues. To beleeve that without his is like a good foundation without a building, which is vine on the other fide to beleeve this without that. islike abuilding without a foundation, altogether vnmontable. And therefore it falls out fitly, that afer wee have spoken of the first question, namely That God is one in Essence, and three in Persons: hat now we come to speake of this, namely, Hom the

french Perfan, the Word, was made flesh. In which the formany
The second generall point to bee premised is this.

There be many namely, the difficulty of the thing in it felfe; It is a miracles in this deepe secret, hardly to be attained vnto, according to Mysterie, saith Bernard, V num that in the I. Tim. 3.16. Without controver fe great is idemque opus the mistery of godlineffes; God manifefled to the fleft mifericordia & Ispeake not this to dismay you but to incourage demque persona andquicken you, the more buffly to fer your selves Deme bomo, about to finde it out, so farre as it is revealed in the ma eaden que word : for for will buery ingenuous man doe, the hord or virgo, unus dertheworke is which he is to performe, the more idemque filius, earnestly, and eagerly will he labour in the perfor- androg a) amance of it. It is verie dificult: for fire Nature denies demque chiin that God friend become man is beauen and earth flus, nobis index. mente together in one; the immortal word become morall defh : that an infinite nature and a finite hould live rogether in one person; how canthis bee done, faith Nature: how can man comprehendit? So Nature denies it, and faith it cannot bee without a miferable confusion of Heanen and Barth together. Secondly, Reason scoffes at it as a fable, as impossible to bee done, and incredible to bee spoken. Thirdly, Religion abhorres it; I fay, all the Religions in the world, abhorre it, except our Christian Religion: yea, abhorre.

בו ממה שב משדוען

TOTAL CHIEF

न्याची अधिका

- S in terior

भा कार्य वाद्याची

abhorre it as a blasphemous and monstrous impietie. then it must needes bee a difficult thing, that all the world, Turkes, and lewes, and Heathen Stumble at. Buryou will fay, what is to bee done then, feeing it is fuch a difficult thing! I fay, A true fauing faith ascendes aboue Nature, and aboue Reason, and about all other Religions in the world whatfoeuer, and breakes through all the difficulties that oppose a gainst it, and stands in her way; and because God faith it, the furely beleeves it, as an vindoubted Truth, and fweetly imbraceth it, as the most pleasing obied that euer it can take hold voon. So wee see the difficultie of it in it felfe.

The Third generall point is the necessitie of ittobe knowne. It is fo necessarie, as that without this know. ledge of Christs Incarnation, there is no life to beartained, 1. lobn. 5.12. Hee that bath that Sonne haththat life, and hee that bath not that Soune of God, bethat life: that is, hee hath no part in God, nor in anicofhis mercies; beleeue, professe, practife, whatsoever ele hee will or can, without this, all is nothing. Nay hers fo farre from having life, as that hee that doth not know and beleene this, is condemned already, lang. 18.36. Heethat beleenes not is condemned already, because bee beleeveth not in the name of that onely begetten Sonne of God: and verse 36. The wrath of Godabideth on bim. Yea, but is it not fufficient that wee beleek in one God, vnlesse also wee beleeve in Christ No, it is nor. Our Saulour faith, John 14.1 Tee beleenin God, beleens alfo in mee. The lewes and the Turkes beleeue in God: but because they beleeue not in le and Christ they have no life; but the wrath of Godabideth on them. our Chillian them to riotide

The

Th

fed, is

rightes

05 4714

life: a

is not c

enerla

loh. I

in very

is to l

Godt

nefits

from a

Death

comfo

hereo

point

Citie

nor in

came

cond p

Doar

three i

pots h

and so

third p

in Effe

Incarn

Words

etie:

the

2 at.

itis

aith

ONE

and

c a

aith

and

that

altic

o be

OW-

eat-

hat

wit

his

elle

eis

not

W.3.

ten

leth

ene

No.

e sa

kes

Ie-

12-

he

The fourth and the last generall point to bee premifed is the benefit of it, when it is rightly knowne. Tulification. Ela. 53. 11. By bis knowledge, Shall my tiphteons Servant Instific many: Assurance of Salnatiw and life. 1. Ioh. 5. 12. Hee that hath the Soune, bath life and 1. John 3.18:36. Hee that beleeveth in him. is not condemned, and he that beleeneth in the Soune bath merlafting life: yearhis verie knowledge is eternal life. loh. 17.2. This is eternall life to know thee to be the onehvery God, and whom thou halt fent lefter Christ; that is to know this rightly and truely is eternall life, now God begins to live in our hearts by Christ. The beselis may bee let downe to bee two; First, freedome from all euill that may hurt vs, as Sinne, Sathan, Hell, Death, Damnation: Secondly, a just right and title ward in God himselfe, and in all his promises and comforts whatfocuer. For the further illustration hereof. I will give you a fimilitude in generall to this point and that shall bee taken from a man free of this Citie, Aman that doth not beleeue neither in God, nor in Christ, he is like voro a forraigner that never ame within the gates of the Citie; and therefore hee hath no part in it, but is cleane that out. In the fecondplace, hee that beleeues God, and the generall Dodrine concerning God, that hee is one in Essence, three in Persons, and beleeves not the Incarnation of Christ, is like to him that comes to the Citic, and pus himselfe Apprentice, but serves not out his time, and lo never comes to bee a free man: But in the third place, hee that comes to beleeve that God is one in Effence, and three in Persons, and believes also the incamation of Christ, that God was made man; the wordmade fiell, and applies it to himfelfe; heeis

pich

ceine

12.3

de. 1

christ

be Ci

origit

rrees

Pres.

and e

Saune

1,1,3

14.

Som

his O

Arna

confi

25 AD

An

partic

the g

WO:

Word

fonir

beare

9211

like to him that is made free of the Ciric; her is right and a true free-man of the new Hiernfalen; the Sonne of God hath made him free, and therefore her is free indeede, John 8.36. And so much for the four

Now weedescend in the second place, to the particular handling of the question: wherein I propound these foure generall points to bee handled, which the words in the text leade mee to, and as they are there laid downe. The first is concerning Christs Godhead by it selfe, the word, &c. for this is first herein the order of the words, and first in nature too. The second is concerning the manhood by it selfe, was made sub, &c. The third is concerning the Godhead and the Manhood together, which wee call Christs Incame tion, was made, &c. The fourth is concerning the time of season wherein this was done.

First concerning the Godhead by it felfe; forthat as I faide is firthin the order of the words, and fiftis marure too, for hee was God before, he was mademan, and therefore first of that And here are to bee hadded thefe two points. First wheir was that was made field, the word: Secondly, of the Title it felfe, word First, who it is that is here spoken of, that was made flesh: It is spoken of tefus Christ the Sonne of God the second Person for so the circumstances of the Wext make it cleare. For first it is Hee by whom the world was made; werferg; and that is Christ lefu the Some of God, forby him were all things made, which arein Heaven, and which are in the Earth, Oc. Calif 14.06 skis be chat is faid to bee that true Light, wife 9. but pharis that buicearn lefus Chrift that lighteneth every one shat commeth into the world? Joh. 8, 12. is a

hee

ourc

ırti-

band

the

here nead

one one the

that

uch L. I.

eth

12.

It

withethet came amongst his owne, and his owne receined him not, verfe. 11. and that was lefus Chrift. Ad 3.13.14. But yee denied the holy one and the luft. de. And in the 17. and 18. verses hee is called lefus cirili, and the onely begotten Sonne of God. So yee fee the circumstances of the text prooue it to bee lefus Christ the second Person, of whom this is spoken, the windwas made flest : And also you see hee is so called in plaine words: And so much of the Person of whom it is spoken: Now followes the Title, The which some expound the Wisedome, for the originall may beare either; and either of them agrees with the Person of Christ: so hee is called in Pres. 8. 22. Manie other Titles are giuento him here indellewhere. In this Chapter, hee is called Life, light, Lambe of God, fo he is called lefus, Math. 1. 21. chilf, Luke. 2.11. the Soune of God, Luke. 1.35. the Some of man, Math. 9.6. The Sonne of Danid. Math . 1.1. The Soune of Mary, Luke. 1 .34. Emanuel, Ifa. 7. 14. Mediator, 1. Tim. 2.5. High Preif Heb. 5. 1. Some of these are affirmed of his Natures: some of his Offices: and all of them are full of profitable intruction fitting him well, and given him vpon good confideration. But this Title word is as honourable asany, and as pregnant for fignification.

And here you must first vnderstand the generall things intended in this Title, word. Secondly, the particular reasons why he is so called. For the first, the generall things intended in this Title, they are two: First, that Christ is perfect God, John 1.1. That widness God. Secondly, that hee is the second Personin the Trinitie, 1. John 5-7. And there are three that henergood in beanen, the Father, the word, and the

H

holy

fea G

efe b

hew

the, M

Nay,

fore b

him t

Reue God

F

for t

bely Ghoff; If hee had faid, God was made fielh, it might have beene vnderstood of anie Personinthe Trinitie: forthough the word bee God, verfer, ve hee faith not, God, but the word was made fleft; purposely fingling out the second Person: And so much for the generall intendment of the Title. Secondly the particular reasons why hee is so called, and thatis in theferefpeds. First in respect of God the Father fecondly, in respect of the creatures : and thirdly, in respect of the faithfull. First, in respect of the Father. for as the Word is the expresse Image and picture of the mind . So is Christ the expresse Image and pi Cure of his Father: So likewise as the mind begas the Word, so the Father begets the Sonne: Andas the Word reneales the mind, fo the Sonne reneales the Father to vs. Secondly, hee is fo called in respect of the Creatures: for God made all things his word, Pfal. 22. 6. and Christ being he by whomel things were made, John 1.3. Thirdly, he is foculted in respect of the faithfull: for they know nothing concerning the Father, nor of matters of fatuation, but what Christ reueales vnto them: all the lighthey have herein is from him, hee is the substantial word of the Father, that declares his will vnto vs. 7067.18. and what is the manifestation of the secrets of the heart, but the word?

Wee will draw this into an observation, that so may bee the more profitable vnto vs, and the observa-

tion is this:

Dettrine.

Iesus Christ the Mediatour is persect God, the second Person of the blessed Trinitie, the renealing word of his Fathers will, in all matters of Saluation, before, in, and after his Incarnation. That hee is per-

the

yet

-זמק

uch

dly.

atis

icr:

, m

her.

cof

pi-

cts 1 as

ea ea bis

di

cd

8.

he

it

le-

B, Ira

fed Godis prooued thus; first because he is so called. Liebs 5.20. This is verie God: and Ads. 20.28. God surchased his Church with his blood. Secondly, his workes prooue him to bee God, Hee forgiues finnes, Math 9.2.5. Hee gines the Spirit, Iob. 21. 22. Hee gines gened life toke. 10.28 and this hee could not do, vneffehee were perfect God. Thirdly, his Attributes hew him to be fo : He is eternall, Reuel. 1.8. Almighth. Matth. 28.22. Equall with the Father, Phil. 2.6. Nay, Heis one with the Father, Loh. 10.30. And thereforehe is perfect God, Laftly, his honour confirmes him to be fo: All the Angels werfbip him, Pfal. 97.7. but they will worship none but God. Hee bath a name above all names, unto which all things in beanen indearth muft bow, Phil. 2.9, 10. All things are bis, labor, 3.35. and hee is called the King of kings, &c. Revel 1.5. So his honour produes him to bee perfect God wife Onings and the part of the about the

The reasons why Jesus Christ must bee perfect

First, else he could not pacifie the wrath of God Reason. I. for the same of man; for none can perswade with, and pacific God, but God.

Secondly, else his blood could not have beene an infinite ransome for finne, which it must be.

Thirdly, else he could not know our hearts, and so hee could not have beene a fit Mediatour, to know our wants, and heare and helpe vs at our needs.

Laftly, else hee could not have beene able to save

Theyles. First vse is against those Heretickes, that Vse 1. have denied the Godhead of Christ, as Ebius, Cetialius, Arius, Iewes, Mahometans, some denying
H 2 that

that he is God; others that he is not absolutely God, but inferiour to him, &c. but these are horrible blass phemies, not to be endured by any Christian care.

V/c. 2.

Secondly, this should stirve vp to thankefulnesseto God, that hath bin pleased to imploy his own soon our Maiestie in the worke of our Redemption, which was impossible to bee done otherwise, God hath effected by his owne hand. A man would have thought it had beene better the whole world have runne headlong to hell, than that God should have come downe from heavento performe this worke; but God thought not so, therefore this should stine vs vp to all thankfulnesseto God that hath done this for vs.

Vfe.3.

The third we is for comfort; This should assert vs of our faluation, the Pillar it rests upon being God himselfe, who is utterly unchangeable of himselfe, and that hee doth is firme and sure against all oppositions what some it is unchangeable and un mobie able as God himselfe is, and shall stand fast against the gates of hell an Pet. 1.21. This year faith and hop might bee in God on If our Saluation did rest in man, then in the time of temptation we were gone, but seeing it rests upon God, it shall surely stand. If the deuill can premaile against God, then he may premaile against vs, else not: we have neede of this comfort in temptation.

Second part of the Dostrine,

36112

Secondly, that less Christis the second Person whe blessed Trinisie. For so still the whole Scripture runnes, For first the Father is set downe, then the Sonne, John. 3. 16. Godso loved the world that beesent his Sonne. And, 1. Tim. 1. 15. Christ less come into the world to save summers.

Th

these

giuct

mide

God

he fh

God

who the f

of G

ture,

T

pow

WOL

well

Ibb

Heri

Gh

fort of v

The reasons why Iesus Christ the Mediatour, is the second Person, though there can been o reasons given of necessitie, why it must be lo; yet there may beginen many reasons of conveniencie why it is so.

And first, lesus Christ the Mediatour was to beca Reason. T. middle Person in the Office of mediation betwixt Godand man, and therefore it was convenient, that he hould be a middle person in the subsistence of his Godhead betwixt the Father and the holy Ghoft.

Secondly, Jejus Christ was to make these, for whom he was Mediatour, like himfelfe: but wee are Reason 2. the formes of God by him, therefore he is the Sonne of God too: he must be the Sonne of God by Nawe that he might make vs the Sonnes of God by Adoption and grace: biband annue and yel at an

iod,

laf

eri-

hat

aue

had 200

ke:

irre

ure od

6.6

Thirdly, there must be a fender, and he that is fent Reason ? mulhaue power to give the Spirit : God the Father, Zanch de Incarheisthe fender ; for he cannot be fent ; bur God the natione, 2, e. ;. Some the second Person, hee is sent, and hee hath power to give the Spirit. And though the first Perfor han power to give the Spirit; yet hee cannot be one And therefore it is the fecond Person that is enterperformethis worke.

Lafly, hee is the Person by whom wee, and the Reason 4. world had our immediate being; we were by the and other it is convenient that he should give vs our well being. So yee haue the Reasons.

Thevies are thefe: The first vieis against those Vie 1. Beritiskes, that held that the Father, or the holy Ghost was incarnate, as Sabelius, Patripassiani, and divers others; but we fee here that onely the fecond Person, the Sonne of God, was incarnate; and there-

foretheir opinions are erroneous, and to be rejected of vs. Second-

Father

clared

Ales fr

felfe v

And

Th

the F

the I

the P

the v

Se

that

ther.

knov

Chr

an T

and

the

lifhe

and

yee

104

they

tob

V/c. 2.

Secondly, is Iesus Christ the second Person in the blessed Trinitie our Mediatour? then let vs so embrace him, and so beleeve in him, and whatsoever we have to do with God, we must goe to him in Christ. If we pray or give thankes to God, we must doe it in Christ; we must kisse the Sonne, Psal. 2. last vers. wee must embrace him as our Mediatour, if ever wee will be accepted of God; And so when we have sinned against God, and would seeke Reconciliation, Goe to him in Christ. 1. Joh. 2. 1. If any man sinne, wee bave as Advocate with the Father, even Iesus Christ.

rfe.3.

Thirdly, this should teach vs, how much weeter bound to God, who not onely hath beene pleased to ordaine a course of saluation for vs, but also to performe it by his Sonne; hee did it by his Sonne; to make vs know and acknowledge his great loue to vs. And so much for the second part of the observation.

Thirdpurt of the Doctrine.

The third point is this: That lefus Christ the Mediatour, is the reuealing word of his Fathers will or. he that reueales the will of God concerning our Salnation. Ich. 1. 18. No man bath feene God at anytime. the onely begatten Soune, which is in the bolime of the Father, bee bath declared bim, Math. 21.27. Neither knoweth any man the Father, but the Sonne, and bette whom the Sonne will reneale him; the nature, will, and all things concerning the Father, the Sonne reneales, and therefore, Math. 17.5. the Father commands vs to heare him. Heb. 1.2. God bath Spoken to ve bibis Sonne. And generally all the Apparitions and Revelations made to the Patriarkes and Prophets in theold time by Angels in the shape of men were by loss Christ. 1. Pet.3.19. He went by the Spirit and presched to the old world; so he was the renealing word of his Fathers Fathers will to them; he it was that reuealed and declared the will of God, by the Prophets and Apo-Me from time to time; Nay, even the Spirit himfelfe what focuer he teacheth is from Christ. Hee fball ben jon of mine, faith our Sauiour, John 16. 12. 14. And this is his Propheticall Office, Deut, 15.18. A probet bullthe Lord God raife up unto you like untome, him fall yes beare. So much for the proofe.

The Reasons : First, none can reveale the will of Reason I. the Father, but hee that came out of the bosome of the Father: But Christ came out of the bosome of the Pather, Job. 1. 18. Therefore hee alone reucales

the will of the Father. -

the

m-

We

a:

in

ce

训

cd

to

4

are

to

4

to

75.

n.

e-n,

nd

es, 175

ris

ic-ld

Secondly, None can reueale the Father, but hee Reason 2. that knowes him; but Christalone knowes the Father, Matth. 11.27. therefore none but hee can rewale him. But you will fay, doth not the Spirit both know and reueale the Father? Yes, but that is only as Christs Deputie, John 16.12. John 14.26.

The vies : First, this should teach vs how dearely, Vie 1 and bighly, and honourably we should esteeme of the matters of our faluation; even as a matter publifted by the voyce of the Sonne of God himselfes andtherefore let vs with all reuerence embrace ir, and

red obedience to it. I have maked and your near

Secondly, this teacheth vs to renounce all other V/e 2 words and reuelations what focuer: The Anabaptifts they call vs to beleeve their Reuelations. The Papifts to beleeve their Traditions. The Iewes to beleeve their Talmud. The Turkes to beleeve their Alcoran, but what were this but to adde to the Doctrine of Saluation, and believe lyes in stead of that Truth which Christrenezies entoys: and to justle out the

word

word of God: therefore wee must oppose all these by Gods word, and wee must know nothing in matters of saluation, but what Christ hath reuealed to va, all other words and reuelations we must reiect as the inuentions of men: Our Sauiour seeing many sallaway from him, hee asked his Disciples if they also would for sake him; Ioh. 6.63. Peter answers him, Master, whither shall wee goe? then hast the words of eternal life. So must we answer them. Iclus Christ is the reuealing word of eternall life, we will not go from him: And if we doe for sake him, then it sall bee just with him, that seeing wee would not beleeve the Truth, to give vs over to beleeve delusions and lyes. And so much concerning the Godhead by it selfe.

Now it followes to bee confidered in the fecond point of the manhood by it felfe. The word was made flest. For howsoever the manhood hath no personal subsistence by it selfe, but so soone as ever it was created, was vnited to the Godhead, in the Person of the Sonne of God; yet because it is an absolute nature, and creature by it felf, though not at anytime seperated, yet alwayes distinct from the Godhead therefore it requires to bee fenerally handled, That when wee have spoken and learned what the Gulbead or word is in the first place, and the Manboolor Flesh in the second place, wee may the more readily and indicially conceine of the Incarnation in the third place. To make it plaine by a comparison, two extreames are to meete, and to agree together: this cannot be done, except, first, we know each severally by it selfe: so here the word or Godbead is as one extreame, the Flesh or the Manhood another : how then

this

VS.

the 14.

dio

in, le of will goe will

ette

edi

121

725

Con

ute

lor

ily

his

21-

then can I vaderfrand the reconcilement of both, excopil vinderstand each by it felfe : . 8 5,7 100 1, month

For the better handling of this point, I will first what is meant flew what is meant by this word Pleft ; Secondly, by the word why it is so called. First, what is meant by the word the howfocuer it is true that the Scripture doth fonetimes extend this word to all lining creatures Gen. 8.17. yet most viually & properly it is applyed manand that in many fenfes: as first it fignifies eiher pare of man, or whole man : either part of man, adther either the whole body, Len, 16,28. Then |balt muske the felfe in the fleft, ore. meaning the body: or fecondly, the generative part, Leuit, 15. 2. When of meideth bis iffue: or elfe for the Bone of man. Gm. 2. 4. This is now Bone of my Bone, and flesh of my b: or fourthly, for the varegenerate part in the hithfull, Rom. 7.25. Then I my felf in my minde, ferue the Low of God, but in my fleft the Low of Sinne. Secondy, it is taken for whole man, and that either for his whole Nature, or for his estate and condition in this life. First for the whole nature of man, and that either fimply as hee is a creature, or as hee is wholly compted with finne: for man fimply as a creature without brand of corruption, Luke 3.6. And all Applall fee the plorie of God. Gal. 2.16. By the workes of thelew fall no fleft bee instified. Or else for whole manas he is corrupted and defiled with finne, and fo Histaken, Gal. 5.17.24. The flesh lusteth against the spirit of . And they that are Christs have crucified the Miles and more plainely, John 3.6. That which is born of the flesh in flesh : this is the state of the whole man, in the wicked no part beeing regenerate. Or laftly. It is taken for the whole condition in this

chis profent life, as life, powerste, coc. and foitis ken. I Cor. 7,28. They fall base trable in the fal to our Saniour, Heb. 5.7. Who in the dayes of his chatis in the time of his life. Now the quel is to know in which fignification, Flefbis to be n in this place. Surely it is to be referred to that where Flefb is to beetaken for the whole name man fimply, as he is a Creature without brand of ruption. The meaning then is this , The we made Pleft ; that is, The word was made p man, confifting of Bodie and Soule; hee was manina truebting, as in 1 Tim. 3.16. Manifeld the Fleft, that is, in the true being of man whe is borrowed from the pareto the whole, Fhilib taken for the whole nature of man, no other agrees with it. But you will fay then, why dollar the Text lay He was made man ? And thus we com to the fecond point why heris called pleft and plens

Reasons
why bee is
called flesh.

Whereofmany profitable reasons may beginn.

First, man signifies as well the Person, as the Mattire; Flesh signifies the Nature onely, northerfong no withe reach of the holy Ghost, is to each,
that Ghrist rooke our Nature; and not our Person,
and therefore he faith Flesh: But doth he not call him
Man else where? Yes, often, but that must be expounded by this, and this by that, and both will
prooue that Christ tooke the whole nature of man,
not the Person: and when hee faith Man, then he
teacheth vs that hee tooke whole man, and not the
sliesh onely; So both gives vs light to this. That le
sus Christ tooke the person nature of man, and not
the Person of man.

Secondly,

ich

rathe

Mad

ius (

Seg- 6734.

Secondly, Man doth fignifie the best part of mass with the worst; the honourablest with the basest; pless significantly best basest part onely in Now the best; of would teach ve the humilitie of Christ, in that hereote not only the best and noblest part of man, besoule; but he vouchiased to take the basest also, can the body, Phil. 2.6, 7. The hely Goost setting downe the Incarnation of Christ, thewes how exceedingly he humbled himselfe, that though he were interpreted God, and equal with God, yet heretoke the him the forme of a forware, and was made like the sime the forme of a forware, and was made like the significant in stage in a main, and therefore the lay that laith here, Ploss, rather than Man.

Thirdly, Flefb doth more fignificantly imply our named infirmities, than Man: now the holy that tould teach vs., that he tooke not on him our nature only, but our infirmities also, finne onely excepted, and therefore he faith Flefb, rather than Man.

Fourthly, Flesh is a bodily substance of man, man confiling of a double substance, bodily and spirituall: now the bely Ghost would teach vs, that Christ had abodily and earthly nature, as well as a spiritual and heavenly nature, and this more plaintly appeares when he saith Flesh, than if he had said man.

Ma Per hea don

will have the

ly,

Lastly, it is said Fless, to teach vs that he tooke not onely one individual man, but the whole Nature of that land, whereas if he had said man; it had significal but onely the individual Person of a man; which is that taken no more, he could have saved but Museulus. that one person, and therefore the boly Short vseth nather this word Fless, than Man.

IN Now the observation from hence is this: That Ie- Doctrine is Christ the Mediatour, is very true and perfect

T 2

man

Zeged.184.

man : The Word made Flefb, de that is, very God is arthbaccaga, made very man. That he is true and perfect man in prooued thus; First, hee had the name of a man is condly, he came of the race of man. Thirdly he had the parts of a man. Fourthly, the Birth & growth of a man. Fifthly, the Actions and behaulourof. man Laftly, he had the infirmities of a man, Fight had the name of a man expressely given him in the Scriptures, and therefore he hath the true nature of man: for the Scripture calles things as indeededen are, not as they are not . Tim. 2.5 . The man Christ Su. AC. 17.31. He will indge the world in right confee by that man whom he bath appointed. Now weekno Christ Iesus shall judge the world. So weefeeth Scripture calles him man, and therefore heeism man. Secondly, he came of the race of mankind and therefore the Scriptures call him the Sonnes men Math. 9.6. and more particularly the Sonne of Mary. Luke 1.31.44 Nay, the bal Ghoff goes further, and shewes of what Tribe he was, Heb. 7. 14 16 is all that our Lord forang out of Indah; Nay, hee thewest what family hee was, Rom. 1.3. Which was made the Seede of David, and in Heb. 2.16. Hee tookothe felle Abraham : and fo likewife, Gal 3. 16. Christ is faidin be Abrahams : feede And to put the matter out of all doubt, the hely Ghoft thews that he came of that very nature of man that was made at the beginning he came of the race of Adam and Bur; of Adam, Like; 18. The Sounce of Adam, and of Ene, Gen. 16.Th feede of the warman fiell breake the Serpents head Sohe was by fucceffion the Sonne of Allam both by father and mother. Thirdly, he hath the parts of a man, the Redy and Soule of a man; the body of a man. 1. Red. 2.24

who have our finnes in his body; So he had the parts of abody, as bones and fleft, and hands and feete. Lake 1439, Behold my bands and my feete, &c. Afpirit bath a Flefb and Bones as you fee mee bane. So hee had a Soule. Math. 26.38. My Soule is heavy, &c. and all the culties of a Soule, as understanding, will, &cc. for he liddifpute and reason, by the facultie of the vnderfunding as we doe, he had all the essentiall and natuall parts and powers of body and foule, and thereor must needes be a true man. Fourthly, he had the Birth and growth of a man, he was conceived in the sombe of his mother as a man, Lake 1.31. He was bome in the viualitime as a man, Luke 2.7. fwadled, Lukea, 1 a. He grew vp as a man, both in respect of hody and mind, Lake 2.40,52. and therefore he was a the man. Fifthly, he had the Actions and behaulour otaman. Phil. 2.7. He was found in Shape, that is, in carruge and behaviour as a man. John 1. 14. Hee dwelt awell us, faith the Apollic, that is, hee had his conretation among these, beedid eare, and drinke, and freak, and fleepe, and did all things belonging to a man, Ad. 1.21. All showbile the Lord lefus was conurfast with us, that is, all the while that he went in and our before ys as a man. Laftly, hee had the inlimities of a man, Heb. 4. 15. For we bank not an bigb triett, which sammes bee sambed wish she feeling of our infirmities, but was in all things tempted like conto vis, of without finne, He was hangen, Mathewas 21 Thirhie lobe 4.7- Wearie, lobe, 4. 6: weepe, lobe 11134. Ser trues, Merke 3.5. Laftly, he dyed asother men do, liang up the Ghoff lohn 19.30. which are manifelt proofes that he was true and very manared suit seen

Se her his of a they

13. The

her

34

The Reasons of this point are these blace Christ Reason. 1.

is true and perfed man. The first Reason is, became it was fo fore-told that he should be such an one. Or 2.15 It was fore-told that hee should beethe feeles the woman, And Gen, 22.18, that he should be the feed of Abraham. That is, that he should be a true and perfeet man. Now that which is fore-told of God mile needs come to paffe, and therefore hee was ame and perfect manales of the had all the ellenem Soften barred bar

Reafen 2.

Secondly, The Inflice of God required that the same Nature should bee punished, that had offended Now Christ being to make fatisfaction for our fin hee must needstake our whole Nature to make fine faction for vs in. For our whole nature had finned and farre be it from vs to thinke that God would in nish one Creature for another, or one Nature for smothered branche Actions and betathered

Reason 3.

Thirdly, Christ comming to bee our Mediatour, was to bee our Head, wee his members ; then there must bee a proportion betwist the Members and the Head, Now the Members are perfect men, then los the Head alfo, elfe it should be a Monster, if it should haue a divine Head and a humane Body as some Filles that have the head of a Dogge, and the Body of Fifth But this cannot be in Christs Body, but aithe Members, are perfect men, fo is the Headron, He that familifieth, and they that bee fantified, are both mi. Heb. 2011 with beignest age into the or that the continue

Reason.4.

Fourthly Christ comming to bee our Mediator, was to makeve like himselfe, the Some's of God, theretore he must needs bee made like voto vs. the small Man, Howas to exalt vs to Heaven, therefore he mult needs live here and with He was to make vi partition of Glorie and of the diame Mature therefore he mult

TP

N P

needs bee partakes of Informitie and of the humane ind He was to make ws Bone of his gone, and Pleft is Flelb therfore he must needs become Bone of our cand Plift of our Flofbio

The Last Reason is that of the Apostle, Heb. 2.17, Reason 5. 1. It behaved bine in all shings to bee made like onto is Brethrein shat be might be a mercifull & a faithfull he Priest able and willing to fuccour vs in distresse, um from his own experience of our infirmities.

and de de leed per de leed

是 是 是 是 是 是 是

The Vice are many of find I would and and and Fig. here is an excellent quidence of the great and Vic 1 mifull love of God to vs, as the Apostle speakes, The did that notwithstanding we had finned against in & were become his enemies, for har our Nature essegueatan enemie to him, as the Deut himfelf alnof yet that the Lord God should bee so affected with vs. that he should fend down his own Son Tesus Christotakethis aduerse Nature vpon him, euch his enemies Nature, to fane vs that were his enemies. This bount if ulneffe of God will the better appeare, if we consider, that hee denied this to all inferiour Creames, yearo higher Creatures than we are. The Angels fello and Christ might have taken their Nawe to redeeme them; but hee in no fort tooke the Angels Nature, but the feede of Abraham, Heb. z. It hould flirre vs up to admiration of Gops fingular affection towards vs, and it should proude vs to all hankfulnesse to him, and to render love to him againe, to give our bodies and whole Nature willingly mbe imploied in his fervice.

Secondly It sheweth the humilitie of lefus Christ, ple 2 that did abase himselfo follow, as to take our humane Name upon him, being to bases Wattre, and he fo

highand excellent a Reifon this is the molt mant example of humilirie that ever we read of Apofile, Phil.2,6,7, 8. amplifies it from very parculars, He was in the form of God faith the Apo equall mith God, but he made bimfelfe of no repute tooke on himsha forme of a fernant was made like men, and found in flape as a man, bee himshed bin oute death, even the death of the Croffe, Gre. A pro man would have thought it a great frame to have thus; but our Saujour Christ thought it not fo: There forethis should stir vs vp to imitation, as the Ap exhorts vs in the fifth verfe, Let the fame minds you that was in lefus Christ. Let vs bee afhamedtol proud, or to disdaine any man, or any office or for or any thing though neuer fo bafe if it bee as to Gods Ordinance that he may have glorie by ha for the good of thy Brother, though thy felle been uer fo great, feeing Gods owne glorious Somedif dained not to humble himfelfe thus for thee

The third Vse is for comfort to Gods Children. Christ took our whole Nature, therefore here's comfort for vs. First, against the sinfulnesse of our Nature which we carrie about vs; for our Nature hath answered for sinne alreadie in Christ. Yes, but some will say, still I am prone to sinne: yethere's thy comfort, that Christ hath assumed thy Nature and sanctified it to the full in his owne Person, and thy Nature, shall also bee sanctissed by little and little till it be intirely made holy. So secondly, likewise it is comfort against the basenesse of my Nature, which is but Flesh and Blood, compassed about with many infirmaties and miseries. What then My Nature is excellently glorised alreadie in Christ, and

1/2 3

1965.

his Name afmine halt beglorifed in meto she fold rial days Pooks it Mila har successible and base should be and base should be and base so with the succession and the state of the succession and the succession of the succes orld despited specificultude and consentrated of linen, in prosection mutal in abiguind specific by the South of a line his loss of the his lo world, to come in calci y antiof consovate Perforest. Thirdly here is confort against the informatics of one because Christ Lefis himselfe bare them in our Nature, and therefore they are fweetoned to visible induring of them, and affe thence she indicated in the indicated in t are them that hath a fellow-feeling of them, and and milliog to belptives, asthe Apotherhewerby 14.465 and the 5: 00 He that hath been abegges chigh way, or many other according and is freed tomit, her will beethe more compationate; and the re cuen from a fellow fiteling that he hath of their milerie. So our Saviour-Telus Christ having our infamities, will be reside and willing co eviewes out of a fellow feeling that he hat hof em and therfore this may be conflore so vadgainst the infirmities of our Nature, change distinct the feeder by file feeder by file by fi

Fourthly Hath Christ lefus affirmed our humang Marred Theory sought to have a revertal clamatic string the wery fame which the Sonne of God conhine let yetherefore reverently respective othin our felhes and other side our letues denies rake?

heed

Zegedin

lyted sie defile it not with fine, doe not shale in flouith and wicked countres. While show rateiche He atte Mature of Christ, and maken che Hitelh and N ture of a Delegrand perof a Willownion gere des G forbid fortehenshout liste abute she beatere of Ch And four enherd, inchrophode Drechneng do north forthis bist the berkenet and closifost; and dissire! itzinis Christowene Floftrand Marune, therefore nexthousilamed of it in them. He was not after toicellehem Bretheen, Hebri, in therefore beet Nature, and therefore they are fweetenichtony-ill

Ffe 5.

Fifthly Heroinmatter of reproble against in Hereniches herais a whole Rabble of Herenis Legion of Disclosiongle against this Truth Tents them pobleters for they are diseasely against Cl Mercian bed held thise Christian acestic tries honge, but only the femblance or thew of a man ! ledging for his proofe, the Apostle, Phil. 2191111 pade diberman impahere icas anderstood, a tine nelle (duen as originato is like another) nor sed fried Andra for they althouge | charing and 9:3 6 ding his Sounder the finite sate of finfull Ploft. Bill fimiliarders not referred to Pleft but to fin full P This Edward Some afer is execute acute hour th Atamiches confesse he had the one fish time of burhe broughtin from Headen v alledging 1/6 47. The fecond man is the Lord from Heanen, But ff poken of the Perfer of Christ, how of his Manie by infulfe. This tir sour it eastler refer belto Mi man Analogue confessed the Flesh of a managhin nbothe Soute, but that the Deitie was in Account Soute for we know, that is in laid, the griddle Saile telestacing Non his Plee beamed grunds beed

1884 Fhisiselfo aferibed to the diling With 584 Appelles beldehar hoe made his Body foure Elements, Epiphin. Herif.44. And foicethienites held that heelwas a created man before ngs, Kniphow, More fired and fo denie high the of a make the was bother of the Wiraris. The stanosbeleter held that Christ had but will, that is, as he was God; out as her was man, denie the pare and actions of a manto thim.

If the Whighterick will have his Manhood cuefic that do they define the vetic being of his Manhood his height and all fuch Heresickes as denie Chaift to come in the Elefthus her established food, but this me smite of Astricking in to the all this won bus no lastly, feeing in in so than Christ hath taken our his - p/c 6; vpon him, then les we to beleene in himpand to mbrace him, as true and perfectance year with the le nitrions, rate fund too thore, and extend it master me. First, take it more on those, so do the year har fail die id Manhood, but being writest northe Godhead it railet and swallowed up of it. Buerhele comircoo hon for Christ was fill perfect man after an is William, wild becordined bee franhis death (as force inhe hadid) nor athise feetifion into Heaven neither theester the day of Indgement : for even as the the of his Mediation lasts for duct to shall his Manand befor ever Deberseakt ichoo their in this line, harshey thinke it a disparagement and disgrace to will so afect be infirmities to him, and any that with our Marunehece rooke jour infut miries, affort burherein-Bullecting maniesocpatice take out panaralkinfilling m leybaroaletout jalumitics det wiehent finne : finne K 2

Manche de in carnat. tib.z. cap. 3-9-3. tbef. 1.

Zancky de incarnat. lib.z. cap.3.4.3. thef. I.

mult filkbedrecoted; Mika | hearid 7.268 Andemie quently the causes of finht, as generation by many had noran earthly Father, for then his generation could not have been without finde, or creation of white in the womber of bid Mother - not fact in wis impossible de stouddbardine dwith finne bel God! and it was necessirie bee should be within he being zfacrifice forfinge Againe, firething too farre, as so thinke; that hee Rillsominges in flare of infantitie after this referred on? For how ened hee track out Named; and bee full a perfect in yet heels a man of Gloric not of Infirmities, his mities are vicely cast off for eneraliter his refuned on, and now her hath a glorified Body Norma 8 374 sherefore that she desire know him non but sociel forthe Gardiner after he was rifen ; and that the D leiples supposed they had seene a Spirit, when her powerd southern, trute sail 590: Nay house to faire from the fair faire from the ricio ducide the world prospecially, obechis Ohi worthshingstart part in Subic Clien water bis fees, tobis Guit Birth made him to fit and the litt wether of Andr 200 1100 Guthurb bighty and tradition, and given bin mine above chirymano fished usishes want of refer his kines/bould bein: Southough like never depoted his Ni rute, vet heedajth downe his Infirmities at his dea and sefbreedion poland therefore the Apolite latt Headigine home, Rome & go Thirdly, extendition farre asthey doe that fay; If he have taken the whole -Nature of man , then hee will faue all men. No le willifait none, but thoso that are incorporated into him by Baith, and are mombers of his Body of the Bill made our Naturehis by affuming its fo we multiflum

his ours by believing and refting upon it is we must be his betthren as well as he is ours. The Flesh profite the spothing, it is the spirit that quicknet b and givet b wo life with some fidule and to gripped it one is seen, it is

Wer have spoken in handling of this Question; of he med furti generall points propounded to bee flandde the fame. Namely, First the word by it selfe. condly, of the Fleft by it felfe. It followes now that mof the chird generall point the wordend polistie Godbend and the Manbook both regether, music t bib) which wee call his mear nation, and For transmide Flefley for to bee incardate is to bee flooding here in the fel words mails Flift, wee milestaffication for the phase Secondly of the mer first, of the phrase This is the most fignifiphile in all the Scripture to expresse this Myster nico Christs incurnition. Some places destrothis Alfon in the values and continuitification at the Add atoba 202. Biodic Spirit that an infessed northis Usu Chill is come in the Flesh, & to Other places period hisbeing inade his Gulant 414 : made of Wwo. And Romi's . Asimadrof this Brodoof Dunial But displace speaker him of directly and dispressely to the interbothselpeas, both of his Fleft, & being made High Souber shis is the plainest place of allother; with all the reft intend and mbage ichiefance wing? buthis peakes in plaintly Sechard any man fibulat the negwhar Chulfus Al could not more plaintly in profile in shauby these worlds, to lay, hee as the soul Helphitistic plaine was forme have hence grotte woodbodd danding wpozethe Ridnelle of the photo) that therefore the wild wast inhel and red and and changed into Flelb, for arthe least tharehoused did suffer something to be done vato it selse in both. For first, there is no changing of one substance into another; for God cannot bee changed, neither will be phrase beare it, no more than when wee say, the suit is in light need, it should therefore follow, that he are is trunced into Light, whereas the Ayre whether he dark or whether it be light, still it continues the second suffered nothing to bee done vinto it, for the against the Asture of God, for this word may as well be translated became plass, which may doth oftentimes intend a voluntary Action of the soft of that it is spoken of, according to that of the suit woluntarily donformed himselfe, ecc. So Christian is an Agent on Doer, here Adually cooke four Behal him, susher than a Rationer. Sufferer. The joth's Passing but the sense season Sufferer. The joth's Passing but the sense season Sufferer. The joth's Passing but the sense season. And somether the phrase, Made Flesh.

Now to the matter it felfe, wherein are the priculars to bee confidered which, the Act of mixed done; Secondly, the manner mow it was done. Thirdly, the manner mow it was done. Thirdly, the manner whereby it was done. Found, the time whereit was done and daftly the outquitte of it being done. First, of the Act of the Act of the first where it felfs, the was done were likely, that it lefts white it felfs, the was done were likely, that it is into being were food, betame were likely, this into two himselfs was him; for a felf of the Action of the analysis of the food of the himselfs and of the house it is the Action principles. It is not a felf of the him have sing on priber on. It is not being the him have is the Action principles.

And tooks on him the farme of a Sernant : 4.16 Toke on him the feede of sidbraham. wee are to confider two things, First, what firme, Fleft, our whole Nature, Secondly, affirme it, The words not fimply God, but and not his dinine Nature, but his Person : so the right state of the businesse, and the most d direct manner of speech, that the fecond the Sonne of God, tookeypon him our flesh fich an Affumption, ascaulttha plaine and vnion; for heedid not to assume our fells, as Gedread and his Manbeed were each a seuco, but that both of them were vnited toge-Perion each Nature remaining diffines, on Mee are to confider the menter, and the Sub-of peaks properly and diffinally, the maner of the listing two blatures, the Manhood united to The Subject of this union, aisthe Pers Sonne of God, The vision is not made of Subica. but in the Person, and beneathis called Ex que, Myniana besquie horribeteria is mordi la que. Athers was moder but obbin this case o but ses as they being the distracted this whi in the Natures, (for they were mener in but fill consider and butinghe Peron and of inviere the defended of the mortin personall vnion appdares plaintlyird amply sithemessing sogether of theparted Name, and of the perfect humane Mainte and the fame Perforced slie Sohrat God, Hofsberourginginingal distint belature by 19110

it felfe, and retaining their owne effentiall proper Pirk in this vaion, there must bee a meeting of of the perfect Dinne and of the perfect Hun ture. Secondly, they must both meet in one Pe of the Sonne of God. And thirdly, each must their fenerall and effential! Natures and proper for example, it is the propertie of the Dette give our finnes, and to heare our prayers, and it pertie it retaines fail! and it is the propertie numanitie to be contained in one place at orde. propertie it retaines fill, noisemillA at the

There be many Vitions in the world as firl

is a naturall Vision, as of the Soule and Body man. Secondly, there is a carnall Vnion, as oft and wife. Thirdly, there is an artificiall Vnion Timber and Scones in one building, and diters in a garment. Fourthly, there is a fociall Vision the members in one Body. Fiftly, there is a Vinion as berwike Chilleand his Chilch there isklis perfortill Valor of thetwo N Christyand this is fingular and volumethable, butone tharmay bee compared withit, and persons are valied in one substance, and their called a fubitantial valon qual this oftwo? one person, noncelse can bee compared with ther we must viderfrand that Christ had anoth on, view of the Soule and Body, butthat tion fondlivnion of his pres instures in one Perfor is forthat if yee aske mee; how many filled Christ tonfiles of a Languer, Three, the Box Soule, and the Deitier but leyer astie me, how natures had hath a kantives Two one

liner So Christ confists of three substances n of two manifest And to much of thefirft asiched abeingit had onobestownoon fround point, is the manner howst was done is wonderfull and vnfearchable. Is is hard thow the Body and the Soulc of arhibit ed rogether in ordinary generation a And se how the Bodie and Soule of Christ was ogether, is harder : But this, to conseine how satures, the Manhood and the Godhead drogdificitin one Rerion istanciomina The Scriptures call the worke of the boly this kinder an overshadowing, Lake 138 as mong frother things, that it is a darke Mysto bestomprehended but only as in a than nother was made fit to receive the works of Ghoft, and to conceine a child without condly, the particular matter whereof Christs to bee conceived and made, was fandified dactuall. Thirdly, when it was fo cleanfed, the framed and created of it. Fourthly, then was created and infuled into the Body, and aderted man. Fifthly, this period mans whited to the Godbead in the Person of the God And fahere is Christ verie God, and . Now weemus anderstand that all these ere done in an inflant: for they were done lithat needern no time to doohis bufineffe in the lay, these suc Actions were done in the very walterial part of Christs Nature should substiff in any reace

any thing but in his Person, and therefore there no effential part of Christs Manhood, but fofor as it had a being it had a fublishing in the second fone therefore all was done at an inftant, for it brould fay hee had a bodie first, and did voice he no his Person, then hee should write an impersed h so his perfect Perfon, and therefore this was mon Christ than in any other man. For in the ordinar neration of men, they have their Bodies f first and then after some sime their Soules are fed a Bur Christs Soule was infused at theins conception, and this is denyed to any other, i the first water for hee fo foone as his Bod made; his Soule was infuled . And Christwas becinferious burto bee equall to him in his himanie. It is true, that his bodio increased wombe, and grew ripe to the birth in the ord rime that others doe; but yet his Soule was it and both Souleand Body vniced to his Perimanh heir full intro fone berico y as is showed. And much of the feeded point namely, the man induali. Thirdly, when it was fond been side

The third point is, the meanes whereby it was done; and they are two the first is Active, the food Puritie. The Active meanes was the holy Glob, the Puffine was the Virgine Marke. Phat the Attained on the Puffine was the holy Ghot; fo it was before principles was the holy Ghot; fo it was before principles of referred, Links 1.5 stand to it was contained after the conserption; Market specially which hold of its description; Market Ghott. So that the left Chott is the Agent in this worke. Imagine no you the hazzard of your Duranation, any groffe or candle Action highline case.

SUM

rence

oceand Admiration, with heavenly and holy and ricuall thoughts, worthie of this housely worke the holy Spirit. It is Blasphemie to say that the Ghoft did the office of an Husband to the Vir-Marie : we may more fafely fay, fpcaking in forie that he did the office of a Father in respect of it for what foeuer was acted in this bufineffe, he he whole and onely worke, he was conceived of oly Ghoft. This point is lubied to two excep-First, it may bee said, had not all the Persons in Frinitie a hand in this worke, as well as the holy Yes for whatfocuer one doth being an outworke of the Trinitie) all doc; yet herein eucm referues their feneral propertie to it felfe; Futher his propertie is to fend ; the Sounce is the Flefb ithe hely Goof hee made and united tunbeed to the person of the Sonne. It was the orthoof the whole Trinitie mediately, but immedinely of the hely Ghost: It was the whole worke of omia opera the Trinitie inchoatines but of the Sonne termina- Trinitais ad s because it was finished in him : ftill we must re- divisa. knetheir senerall properties in working of The Fa-heramake it plaine by this similands, Asaf three siis should all worke or weate a garment for the feand Sifter & put it on her, all of them have a hand in the fecond puts it on. So likewise by another mlimde of a marriage; In a marriage; First, there the persons to be married, and that is Christ to our less; so there is the Father that gives the woman to the tridegroome, and this is God the Father , and then thirdly, there must bee the Minister that iounes then together in marriage, and that is the hely Ghost that values the Acceptor to the person of the Sonne.

Bet Ening Die alse vor. mi vio adance. 64.759.8763

Zancby de tribus Etobim. Musculus 291. Zancby de incarn. pag. 46.

By these comparisons being soberly vnderstood. may have forme flender refemblance, and light this great my sterie, but prese them not too fare to indeede no comparison can match this: It is tall an ouershadowing, take 1,35; to reach vs that mult not pry mordine into it too farre, but if wee seine of it as it were vader a vaile, it is fufficient fecond exception that this point is subject vine this: If the holy Ghoft beethe Agent and worker in Christs conception, why then is not according to his Manbood the Sonne of the Ghoft . The Aniwer is No because he was not of the fubitance of the haty Ghall, whereas ch preof the fubfigner of their Parents bur Chi wanhood was made onely by the power and of on of the boly Ghost, performing the workes belong the workes belo cannot be faid to beethe Pather of Ohrift in refee of his manbook! The fecond meanes was Pallin that was his mother a Pirgin, Mai 7:14. and the Pin gin Marie, Luke 1.30, 31. And though he had noth being from man immediately yet he came medial from mankind He was made of a momin, Gel gran fo confequently and mediately he came from it of the feede of David Rom. 1.3. A fingular found a Virgin, a fandified Virgin, a gracious Virgin, fuelt a fweet fireame to iffue from, never fachuch came from any mother dever fuch a mother bro forth any childe. There can be but four memor whereby mankinde can have any being; either full without man or woman, and thus Adam had his be figs the fecond is of man withour the helpe of and man, and this But had her being : the third is, both

Omnid opera Trimits it od ever (antipe

dist is

fran and of woman together, and fo all the chilmand generation of Adam had their being . The month is of a woman without a man, and this is proerencly to lefus Christ the Sonne of God. So the e meanes was the Virgin Mario, the Active the and fo much of thefe three points, the dor worke done, the Manner and the Meanes.

Nowwewill draw all that hath beene fpoken into observation, and that is this; Tefus Christis very od and very man, both together in one and the had need me Person of the Sonne of God. The Textcarrie this fweetly and plainly, she word, then he was God, Whihen hee w as man, made Fleft, there they are ngether, namely, in the Person of the Sonne God Note that the oblemation hath three points e prooned in it. First, that hee is very God, and ry man, both together. Secondly, in one and the person And thirdly, that this person is the Son of God. But generally the fame places of Scripture this proone one of these, proone all three, and they are not to bee difficy nod; therefore wee will handle them together. Galais. God fent fort h bis Sonne, be His Some, cherefore hee is very God made of a in, therefore hee is very man, for what doth mocede of a woman but mankinde & Secondly, that He might redeeme, not that they might redeeme, therefore not many, but one Person, even that same person that is very God, being also very man withal. Thirdly and all this is the Sonneof God, bis Sonne, Philas, 6,7: First, He was in the forme of God, equal with Gal, therefore very God, land withall in the frime of a fer mant made like many dreatheretore very man Secondly, and that in one and the fame person, כרכונווי for.

for to the Text speakes still of one and the same per fon, who being, and he made, Gre. Thirdly, and who person was this? the Person of the Sonne of God for fo the Text faith expressely, who being in the forme of God, &c. Rom. 8. 3. God fending bis Se de. His Somme in the fleft, there is the duplicities Reasons of the Natures, he was very God and very man. Secon the vnitic of the Person in that he speakes but of on that Christ alone bis same: Thirdly, there is the specific of that one person, bis swine Samme, that is, that perion of the Sonne of God. So much for proof the point of college was set stated about

first point in the observati. is God and very man both together.

Reafon I.

The Reasons of it are these. First of the first in the observation, & consequently in a good standing of all the rest. First, man had somed God had passed a most inst sentence of death, and ternall curse and damnation vpon all manking finne, Gen. 2.17, and Gen. 7. 17. this being th before, no doubt but it must accordingly be med after: Ifthis fentence be not reverft, well all damned without mercy: but how shall this benewerfit the Inflice and vnchangeablendle of Go and damned, either in themselves or incheir fur who or what is the furctie one man cannot be fire ty for another, much leffe for all, Pfal, 49. 44 saunes redeems his brother (faith David) is cells than for neither can any other elegence or name be the farery, but the fame that finned must die, there fore of necessitie he must be very man that is the surty. Againe, he must be such a manas is aquinalento all men, yes more worth than all the world before elfe be cannot redeeme them; and that cannot be any

creatur

menture, for none of them is of this value, but hee pull bevery God, therefore lefus Cheift is very Godand very man, both together in one Person.

Secondly, Jefus Christ being to be Mediatour, he Reason 2. storrest familiarly with both parties that are to be conciled, and have fuch right in both, that he may ale with each by his owne worth, and may have in and authoritie with both : but this he cannot ewith man, whethe he be man, nor with God, vn-Rebebr Godgoo. Tulin vi purso 10 , painton es

indly, He is so make vs one with God, and God Reafon 3with vs after a Spirituall manner, therefore hee of be one with vs, and one with God; very God,

Now inche lecond place, that he is very God and Resions of lerebe two Person, the Region is, Because, it the second lerebe two Persons, there is two Christs, and two part of the sediments. But there is but one Christ, and one deliring.

lon, why may it not be in the Person of Man ! I anfwer, No, it is impossible to be in Mant The Reason wie it mult beein duch a Perfon, as wherein both the Natures may trilly and really fiblish. But it is impossible that the Godficad should subsist in the Derion of a man, that being infinite, seekis finite, and herefore the Humanitie must hiblist in the Berson

Of the foane of God, hi will swed stom and strike Rales to be to be confidered, touching Christs Incumation. Confidered

The first Rule, is this : That Christ doth fabfilt Christs inwholly in each Manure, get with forme differences: us carnations first

Till for this bear

Sections.

first, he doth subsist in the divine Nature, as being it selfe, and sustaining all things: In the Humane, quickning and sustaining it. Secondly, the word is a precedent being, so had not the Fless. Thirdly, is did his greater workes by his Deitie, his inferious his Humanitie.

The second Rule, is this, That the Flesh of Caris not either Deisied, for then would not be one vive: Secondly, neither yet uplified, as either vanish to nothing, or being swallowed up of the Deisie Thirdly, neither yet accidentally soined to the Reson of the Sonne, but effentially concurring with

in one Person. O driew and Lone av drive a

Thirdly, the word is not changed, for then it con not bee one with God, but still it retaineth the for Nature and properties John to 30. I and an take am one. And in 1 Gorina. 8. the Apostle cals him the Lord of Glorie: Neither is the word debased thereby, but continues still in that excellent and infinite Disnity: neither yet assumed into the Manhood, but he Manhood into it: Fourthly, not ever after did to word to sake the Flost, no notin death, Philippians. Nees 7,8.

Fourthly, the Person was a compound Person of yet but one Person, though he have two Natures at that is the Person of the Son of God, Luke, 1.23 May is called the Mother of God, and against Nessen Vagel. 45. As if God were in Christ onely as inthe Saints, but more powerfully in him than in them.

Fifthly, the Natures are not confounded, but really diftinguished in the same Person: neither secondly, was there a third Nature compounded of them both as some Herericks have thought, as Entitles Voyeland

Neflerin

Quad non erat affimpfit, de quad erat non amifit. Raquienit non decefsit.

B.

do such

u, and Estiches, though they differ in their fes, yet each of those flund out the fame false of Namely, that energy period Name must aperiod stypostafic, and therefore, either there be two Perions, faith Nestorius, if there be two ten or elseif there be but one Person, faith Es. then there is but one Mature. So much foe concilement to God, that all Valuadness is took

The Vice are thefe, then prompted and med his bear the felt is for represente of cholistent desy Christs Pie x ming or being in the Flesh of Por they doe not a dismult the Flesh of Christ by it felte a the fed desine; but much more this incarnation in this consthathee remaile fefts. But the Teix is sgaint fact, a robe 4.20 That a bey rebick they Cod, but they are the Spirits of Cantiobriff and

The second Vicis against those, who though they Vic 2. ewhole Trankie is Incarnate, whereas the Text here religious and appropriates the Incarnation to here. Buildy they, if the Godhead be writed to he Manhood, then the whole Trinitie is Incarnated forme Godhead is equally at fully in enery Perfor of the Trinicie. The inferer is this, That it is more normal fald, thur God did officing our Flesh, ruther the Godhead. Or if we doe by his Godhead inserbe Manhood, viderhand is with this liunion, that it is the Godhead in the fecond Perion in Sonot God i for the Wird is the name of MsPerion leadnot be faid properly that the distinct father location with the humane visiting. But that the work he found Potton tooks on Flesh; and so the dining Ma

נשוכי

ture may bee Incarnate in the Sonne, and not in the Father, or the holy Ghot; breaufe that they they be one in Nature, yet the Godhead hath not in fame fub fiftence in the Father, and the holy Ghot as in the Sonne.

F/6 3.

The third VR isthis Is Christ very God Maninone Persone berethen is affirmend concilement to God, that all vokindnes is for and all our fins forgiven and buried, and all Nature, and Gods own bleffed Natureme ther in the Person of Godsown Sonne doubt, or why should any distrust of reco with God, and of his favour, (if he hand Christ feeing the Vnion is already made? to bee done hereafter, then happely there fome doubt and fulpition, though thereo none because we have Gods promise for it, done already it is past all doubt and feare will say, It is true, that this proves that C conciled to God: But what is that to vs el this prove that Lamreconciled to God materially : For Christdidehis for us. Hec First fraits be made one with God, then the are his Members : If then our Nature be full ciled to God in him our Head, then fois his members. The Apostle 2. Cares 19 fair in Christ reconciling the marks to himselfe God and Man met in Christ, is the reconcil
the world; that is, of the Faithfull to God. A
2, 23, he is called Emmanuel; that is, God with being Romanuel in himfelfe, bath effected

for the hath stade God one with vs. & vs. one with God he hath made him a friend and father to vs. and was come friends and Sonnes of God. This is a more of fingular comfort to Gods Children; for as it is sear Nature is met together in the Person of Grift, so fittely are we reconciled vnto God. Will us believe a thing shall bee done, when there is a believe a thing shall bee done, when there is a believe made a pledge taken on both sides? Why me so a pledge taken, and a pledge given, so affare vs. of this Christooke our nature as a pledge from vs. and partie out of all doubt, thath given vs. his Spirit as pledge from him of our perfect reconciliations God. What can a man have more when God date thus substantially with him. A Doubt mot therefore, but that vpon thy submission, in seeking it, and obeying it, it shall be surely performed who thee.

Foundly. This should teach verberefore to labour 176 4. The obscore one with Godd God harh vouchfafed to become one with thee, and wilt not then labour to become one with thee, and wilt not then labour to become one with thee, and yet be did a meetely for thy fake aleisglory, and life, and summer to feelie it for thise own sake, and neuer leave better by praier and all hely endeavors and means, all mentals attained it. But you will say, flow shall we make to become one with God? I answer, In Chill, beleving, embracing, and casting thy selfs considered you Christ and his merits, and neuer cease proving and hearing, & conferring on Gods Wood, till thou hast attained this: and then do not break off this Vnion (by sinning) after it is made; better it is for thee

thorby many degrees to break thine own hear the

Vies.

Biftly. This reacheth with dignitie and was nefferof all Christs doings and fufferings, exco in the fered in the Perforal the Some of God and Alex fore they must need be of infinite power against ten and fin, and of infinite recompense tool fmirmerit for vs, and of infinite worthinelle be Gods Mercy lear, yes, of infinit worthing the Throne of Godsinitice. So that if Gods ther lookes purchedoings and fufferings of his with allow of purchy sort his luttice, he can find recognized with them (be it spoken with all reach to the Pather, and glorie to the Sonne) than owne Maiestie.

MG 6: 37 m Slathly, This seachethis she in failte light of finite; the estant politibly be done away, buty. Person of infinite worthinesse; even as greats Go himselfel Thereforeter ventue lided of fi assistantification of the bigging of the bigging and the bigging of the the bigging of the biggi blumon for thee to be one with him, the still

ou Phenhind maine point to be confidered in the Seripunite promobile and achieful, was the form high of the Son of Gud; wherein was proposed. to be spoken : First, of the phrase, most replicati condy of the minter. You thing the phrase we had there is went beyond all beher places of Schring. And forthe matter, wee propounded facthing to he handled in it? First conscerning the Actorwork done: Secondly the trainer of doing: Thirdly, the

thec

meanes :

traces doubly the time when it was done: And ally, the confequents of the being done. Of the three orace week me alocady heard. Here becamines, the state of the s best soil to the the world, and the refere he is caltione sand. Alther from shotogrammy of the morth,
and say is. A henegood that the that the frame that be fullenthe
temps to their very Election, was believed on
temps to their very Election, was believed on
temps to their very Election, was believed on
temps to the resilient admitt performance of inhide vertains time affigued to it by Gods decree, hill that in
flights wife theme and more of and the time being
tone; this works was accounty performed. How
long it is fixed, energy one of velanower, it is go years.
In how lone is was been the becoming of the he haw long it was from the beginning of the world to that time; is not to certaintly and precitely movine; yet in secretaint; that it was under 4000. remes, and about 3900 yeares, we will confider of inne in forme profitable respects. And first wee will M . 2

Augustus fe

Deminum voeari probibuit.

will consider of it in respect of the state of them world. Secondly, in respect of the face of the fai full. And thirdly in respect of the Virgin Meric. First, we will consider of it generally in respec

the whole world, For first, at that time was blished the most absolute Menarchie that ever the world, the Romane Empire : and was it not the fittime for the most absolute Monarch of beanes Gualt, chromiteerth, God himfelfe, to come into the world, an be manifelted in the Flelle? Secondly, then there a generall valuerfal peace throughout the world therefore a fit time for the Prince of Peace christ to bee borne and to come into the w Thirdly, then idolattic and prophanenelle, and nerally all finne was at the highest, the whole w lay tumbling in wickednesse, as Saintlobe faith a 5.19, even like Swine in the myre : and was it high time then for Christ to come into the wa to cure finner. Is it not high time for the Phylit come, when the Patient is most sicke . Christ the Phylician , the Worldis the Patient & Sinne h discale, and the beight of sinne the desperate the diseases was it postime then for christ to into the world, when the world was thus in th height and extremitie of fines hanging arms.
The fecond respond is specially because of

Church of the faithfulle le mas a fit time in re of them , For firth, at this time the Prophesier Promifes of Christs comming were neere at an o The Scepter was departed from Indah, the whole Ga arrament of the lewish Nation was abrogated the Royall Tribe, and translated to the Romane E persurrand their Lientenants, and therefore it

Live

e for shileb prefently to come as meet propheled, Gen . 49 . 10. The 70. weeks in Daniels Prophecie, Des 9: 35, 36: were now comming on space, and soft of them expired, and therefore the Melsiah was ocome, and to live here on earth, that at the full end expiration of them he might be flaine, and foreneile the iniquitie, and bring in everlasting rightemineffe. For God doth not only performe promist zaneby de inand accomplish prophecies in the Truth of the care. 7273-74 ing, but also in the precise strictnesse of the time, and confequently, the faithfull people of God renaline were gaping with banger Soules like yough thems, for the comming of the Mefilab, they had one waited with old Simon, Laks 2, 25, for the confolution of Israel, and had now spread their Armea broadto receive and embrace the Saluation of the land: and when is meate and drinke so seasonable, mben it is hungred and thirfted after : And then is the firest time for God to bestow his blessings on his chosen, when hee hath opened their hands and ears, and made them fit for embracing of them. whe faithful hungred and thirlted for the comgof Chrift, and waited with firetched out Armes. ready to receive him, & therefore in respect of them, was a fir time for God to give Christ vnro them. hindly and laftly the faithful were very scarce and the Church was crept into a corner, into a few milies, Religion was exceedingly decayed, the Don drine of it deprated. Holinelle of life little regar-ded and leffe practifed, and generally shole that in hew most protest, the Scribes and Pharifees, were terre formalife, and frarke Hypocrites; Gods wore thip

fisip was corrupted by mans Traditions and Immations and was it not now high time for the head of the Church to thew forth himfelfe, and to come perforally and visibly amongst them, to redselfe the manners, reforme his owne Truth, repaire the mines of his Flouse, and to comfort the languishing members of his owne Bodie ? Surely this was the not five time.

Thirdly, we must consider of this time particular in respect of the Wirginstanio, his bleffed moth and it was fittime in suspect of hereoo ; for Chris was preferrely incastrate within her, to foone area the believed the meffage of the Angel, Lake 1. not before, for all the while the diffruited and for how can this be a Cheift was not conceived in the a diffront full heared if inables from being parties of Gods promifes : nor after the believed was it de ferred. God is never behind hand with any, but the which he renders vs vpon our beleeuing, her m fo foone as ener we doe beleene; God had determ ned it, the Angel had acquainted her with it, that fit a thing fhould be, there is nothing then lacking, but that thee confent to it and embrace it : So footes cuer the belowed and obeyed, Lake 1.38.this face Birth was conceined within her. I note this them ther, because looke how it was with the Pirgin Mir in her corporall conception of Christ right with with vs. when we conceive Christ spiritually inco hearts, to foune as ever wee believe the promites of the Gofpell through him, Christ is presently frame and fullified within visiting shall be and the problem of the state of

The fite and last point is the confequents that de enfire upon the Incarnation of Christ. I means be

MAG

s didensire vpon this vnion in regard of himselfe. For the consequents that didensire in regard of vs, we comprehended vnder the fourth generall head, anely, his mediation executed in & by this Incarmion; but the consequents to be considered here, which as ensued in respect of Christ himselfe; and the may be called Graces, and they are such things as befull his Godhead, nothing can grace it from an hand these may be distinguished into two sorts: find, some are called Gifts; secondly some may be

called Royaltics.

And first for gifts; vpon the vnion of the two Nas in Christ, many gifts befell the Manhood of Christ: for wherefoeuer God is prefent in loue, he ines and that bountifully; much more to that huenature which himselfe hath pleased to assume and take vnto himselfe. Wee will consider of these ifs in thefetwo respects: First, what they were: Secondly in what measure they were found in Christ. First, what they were, even all the good that the hunane Nature was capable of thelegifts were either insof Bodie, or of Minde. First, of the Body; He ala comely countenance, a good complexion, a emperate constitution, and seemely stature, Secondy, of the Minde, a pregnant wit, fober affections, Scripture doth not expressely speak this; yet reason squires it, that the nature affumed into the Holy perlon of the Sonne of God, should bee no whit inferlour to any that euer was of that kinde. But yet the Scripture is not altogether filent in this, eyther for the Bodie, and therefore it is faid, Pfalme 45.2. Thou ATT

othe

ore i

far as

s cre

from

car

art fairer than the children of men, that is, Hee had a comely countenance and good complexion; and howfoeuer it be faid, Efer 59. That bee bed nershe forme nor beauty, that is spoken in respect of the lewes, that did not effecte bim nor regard him, bu maligne him. And fo in respect of Souletoo, it is Said Efa. 1 1.2,3 That he bad the fairst of wifedome and under standing the fpirit of counfell and ftreugth, the (pirit of knowledge, and the feare of the Lord. Other places of Scripture speake of the gifts of the Bode and of the Soule together; as Zuke 2.40. Andthe child orem that is spoken of his Body and be was file led with mifedome, that is spoken of his Soule: And verfe 52. lefu entresfed in mifedome, that is, the gift of his minde, and in flature, that is, in respect of his Body; and in favour with God and man that is not fpoken of his outward endowments, for God looks not voon the countenance of a mans person, but he meaning is he had such excellent gifts and guessof minde, as Holineffe, wifedome, and fuch like, whereby he was in favour both with God and men. We for then how richly our Saniour was furnished in his felfe, not onely with the gifts of Nature, whereh he got fauour with men, but of Grace too, wheth he was in favour with God who 1.14, 16. He was full of grace ove. Secondly, in what measure were thefe gifts found in him ! I answer . In an high and excellent degree more than in any other. Pfal 452. Thou are fairer de. Adam himfelfe was notequal to him, at the least for the gifts of grace. Adam cant farreshort of that knowledge, and wisedome, and vinderstanding wherewith the Manhood of Christ was endowed, because Adam had these graces and gifts

s ba

the her had her her of

if from God, Christ had the presence of the Goded: his humane nature being vnited vnto his Godand had an excellencie about all others, and thereare excellent graces about others. Some have whe that because the humane nature was vnited mile Godhead in the person of Christ, that therefore it received infinite & vncreated knowledge and rifedome &c. therefore here wee must marke this nle. That he had all wifedome & knowledge &c. fo frashis manhood was capable of it but his manhood was not capable of this, as he was man, he was acreature, and therefore wee must still keepe within hebounds of a creature; as wee must not detract from his manhood, fo we must not adde to it. And therefore though vncreate and infinite knowledge ad wifedome were found in Him as hee was God, ver his manhood was not capable of fuch infinite-

The second point is concerning the royalties that beself the manhood of Christ, in respect of his Incarnation. For where God is present, in fauour, and love, hee conferres great grace and glory on them that he is present withall, much more where hee is personally one with that which he is present with, as he is with Christ. These royalties are foure: The first is a cohabitation or dwelling of the manhood with the Godhead: the second is the cooperation and soint working together of both: the third is the glorification of the humane nature: and the fourth is the communication of properties.

The first royal tie, is the cohabitation or dwelling together of the manhood with the Godhead: that the manhood should dwell under one roof as it were

Na

with

with the glorious Maiesty of God; this is a gree Royalty, and of this the Apostle speakes, Colofing, For in him dwelleth all the fulnesse of the Godhead last. In. Which though it be spoken of the whole person of Christ, yet bodily specifies the honourthat thereby the Pless or manhood is graced with all. And is be a great Royalty to the faithfull, for God to dwell in them by his Spirit; then much more is this a great Royalty, that God should dwel personally in Christ

The fecond Royalty sisthe Cooperation & io working together of both, like fellow and fellow well met, (if I may fo speake.) For how socuerth Deitic is infinitely greater than the Manhood with deales not with it, as great men are wont to doe will leffe, to fway all themselves : But the Godhead pe mits and gives way to the inferiour nature, the Manhood. First, in that it suffers it to doe, and to work according to its owne kinde. Secondly, in that is quickens, fusteines, and affists the Manhood to work. Thirdly, the Godhead joynes and concurres of times with the Manhood in one and the fame wo hence it is, that the Actions of Christ are called the andricall Actions, not only because the same per dorn them being both God and man, but becauset Actions of the Godhead doe lend their powerto the Actions of the Manhood and the Actions of the Manhood are serviceable Instruments vato them As when hee walked on the Sea, Mat. 14.25, it wasm action of his Manhood to walke, but that he walked on the waters, this is an Action of his Godhead concurring therewithall. So likewise in raising Lazone from the dead, it was an action of his Manhood, to call him but it was an Action of his Godhead, 10 China

Zench de încarn. 899. Starbel zi cuspiña. give him power to rise out of the grave. So we see, this is a great Royalry to the humane nature of Christ, not onely to be acquainted, and to dwell together with the divine nature, but also that they do of trimes concurre together in one and the same

The third Royaley, is the Glorification of the huunenature with the glory of the divine nature, forfruch asafterthe Refurrection and Ascension, in resglorified with the glory of the Godhead fo far sit was capable of it. Iohn 17.5. This glory Christ mayed for, Father, glerifie mee with the glery I had the before the world was, that is, with the glory of the Godhead & fo it was performed. 1. Tim. 1. 16. and received up into the glory, and fo it shall continue to the end of the world, for Christ shall come to Indgement in the glory of God the Father, Mat. 16: 27. So wee see that this is a wonderfull Royalty. namely, the exaltation of the humane Nature to the glory of the divine Nature. But still we must keepe within these bounds, that is, as I said before, that it is maked to the glory of the Godhead fo farre as it is capable of it. The Manhood is finite, and therefore not capable of infinite glory: But yet the humane Nature of Christ is infinitely more glorious, than the Namre of all Men, or Angels, or other Creatures what loeuer.

The fourth & last Royalty, is the communication of properties. This is a hard point: some properties belong to the Godhead, some to the Manhood, and these are communicated to each Nature. Those that are peculiar to the humane nature, are affirmed of the divine, and those that are peculiar to the divine Nature.

ture are affirmed of the Humane. Communication of properties, is this, that Christ God, giues the Titles of the Diuine properties to Christ-Man, and receives the titles of the humane properties of Christ-Man. You must vnderstand, that this is not done in deed, by way of communication betwixt the Natures, but onely by way of affirmation of the whole Person. As for example: It is the propertie of Christ-God to be Immortall, and of Christ-Mann be Mortall: and yet Christ-God may be said to be Immortall, and Christ-Man may be said to be Immortall. And this we may say without blushing, Pradicatione tantum, sed verissime & realissime, quis christian substitute in veraque forms.

Call Tit 1986 Gati

toh mal Box por Spin in o

beca

foit

the r

attri

Zanth.de inearn.110. 42 Doctrine.

We will make it plaine in an observation & that is this, namely, That how focuer the Godhead and Manhood in Christ are two distinct Natures, ener after the Vnion, and that each Nature retaines their feuerall workes and properties, yer not with funding that which belongs to either of the Natures, is alen bed to the whole Person of Christ, & that in regard of both Natures. Examples will make it cleare, and first, I will give you examples out of the Scripme where the humane properties are alcribed to Chill God; and secondly, where the Divine properties a alcibed to Christ-Man, First, where the Human properties are ascribed to Christ-God, as 20.20.28 God purchased bis Church with his owne blond Blond's proper to Christ-Man, norto Christ-God; yether it is attributed to Christ-God by communication of properties. The like you shall finde in other places, Chits 3. 17. and killed the Lord of life. 1. Cor. 2.8. Creeissed rive Lord of Chery. It is proper to Christ-Man

Hand O

wind a

Maido

ni glano si si

Sugardadu

that ice's test भारती दुर्गाता कार्या

perlone Chriftis

tobee killed and crucified : to Christ-God to bee Lord of Life and Lord of Glory, and yet here by communication of properties, it is attributed to Christ-God to be killed & crucified, who is the Lord of life and glorie. Secondly, the Dinine properties realcribed to Christ-Man, Lake 1.43. The Mather for Lard, Mary was Christs mother as hee was Man, but yet by communication of properties the is called the mother of God, or, of the Lord, which is the Title of his Godhead. And So Jeh. 6,62 what then if m bould fee the Somme of Manageend where he was bewe? Why, his Manhood was not in heaven before, out his Godhead : but this is fpoken by communication of properties, whereby that which is proper tohis Godhead, is attributed to his Manhood, I will nake it plaine by an example : A Man confideth of Body & Soule : the Soule is spiritual, the Body cororall. Now you may fay of a man, shat he is both printial and Corporal, because he consider of both in one Person: And so you may say of Christ-God thatheir mortall and of Christ-Manthatheir immorrall because he is God and Man in one Person.

H

d

es,

in

to

The reason of the point is; and there is but this Reason one Because of the onenesse of the Person that he sboth God and Man in one Person Hence the proerries of the one are affirmed of the other, as in that similitude which I gave you before, because a Man confifts of Soule and Body, that which belongs to eyther may be truely affirmed of the whole Man, because he doth contains both in one Person. And foit is in Christ, because be is one in Person, therfore the properties that belong to either Nature, may be

attributed to whole Christ.

Obiet.

Obiett.

Anfw.

fecundum idem .

The Vies are thefe.

Me 1

First, this should teach ve that we should not from ble at any of these phrases of speech, when we me with them in the Scripture; as if there were any ec fusion of Natures, or absurdiry in speech; but we thinke them the fitteft, and trueft, and most pro speech that can beevsed, to expresse the meani the holy Ghoft, Yea, but you will fay, How cane traries bee affirmed of lone and the same Substa

It is true, it cannot in one and the fame reford b Anfw. divers respects it may. Christis visible, and in De endé fed non

but not in one and the same respect : hee is visib respect of his humane Nature; but invisible inte

of his divine Nature vds. adw. 20111900

Another exception may be here made, and the this: If it be in forme of speech only, and not in of the thing, ich bue falshood and deceit. Yes. fo in the truth of the thing roo, in regard of the

fon of whom it is affirmed, though in regardoft other Nature, it be but verball.

Anfa It is onely in

Oliva:

Yea, but thirdly, you will fay, May Inoth his Manhood is his Godhead, & his Godhead Manhood? I answer, No you may fa fely fay inth contrete, that Christ-God is Man, or Christ-Man is Godiburnor in the abstract, that Christs M. is his Godhead or his Godhead is his Manhood nor though one be vied in the concrete, the other the abstract, as to say, Christ-God is the Manhood or Christs Godhead is Man, nor contrary. But wem fay, Christ-God is Man, and Christ-Man is God, for then we speake in the concrete of the Person, which is one. But when we speake of the Godhead alone, or of the Manhood alone in the abstract, then we fresk

riopa Christi, de ca prædiceneur que funt etriplqueforme.

Destrine.

him-

of the Natures, and they are the fame still. We canat far his manhood is visible and invisible, nor that Godhead is visible & invisible too : but we may Christ-man is visible and invisible, and Christ-God is visible and invisible, for then we freak of the fon but we must not single out the natures. I may wormy felfe that I am spirituall and bodily; but I ot fay of my foulealone, that it is spirituall and bodily nor likewise of my body alone, that it is bodily & spirituall, for that which may be affirmed of he Person, cannot be affirmed of the Nature. These rales are viuall in the Scripture, and therefore I would have you take notice of them. Our Saujour with such a speech in lob. 6.62. What then if you should kithe Sonne of Man ofcend up, where hee was before? There you must understand, that its spoken by comwhication of properties, as if he had faid thus, What you hould fee Chrift, who is very Man, afcend vp wherehis Person was before the doth not say, where is Nature the Manhood was before; but because he vas there before in regard of one of his Natures, the Godhead, therefore this may be faid of both, in re-

The last yie; is matter, of singular comfort to all Ve2. Godschildren, for as it is in his own person betwixt the Godhead & the Manhood, so it is in some measure also in his mediation betwixt God and vs, her being the Sonne of God, very God, took our title on him, The Sonne of Man, became very man, have our sianes, and tasted our infirmities, and endured our punishment; that which was ours he received, and it was truely translated vnto him; and he gives vnto vs his titles, the somes of God, heyres and coheres with

terrisiles.

is, Gr

one t

Heb

Go

Linis

for

Gb

nat

the

the

tha

twi

fay

WC

bimfelfe. And therfore feeing Christ hath taken me finnes and my infirmities upon him, they shall need be more able to condemne me, than they are to condemne him; if there be no condemnation to Christ neyther is there any condemnation to their that in Christ. And likewise his righteous needs shall like fie me in the presence of God, as he himselfe is allified. And so much of the third generall point in the Text, namely, the incarnation of Christ.

The fourth generall point, (and that is but aby thing in respect of the Text) is the benefit of Chille Incarnation, famely his mediation, which were cuted in and by his Incarnation: forthis is the man thereof in respect of vs. 1. Tim, 1.75. This is a runte. ing and by all meanes wars by to be received that Chill lefus came into the world to fane finners. Allthe doings and fufferings of Christ doe concurre to this worke, namely, his mediation to bring vs to God. And all the benefits that we receive by Christallis eation, Redemption, Interession &c. are comprehen ded under this title, namely, his Mediation. And the whole office of Christ is fignificantly expedied by this one word, Christs Mediation. God and we we at variance, Christ hee interpoled himselfe being God and vs. as a Mediatour to make peace & ation ment for vs. Why but then you will fay, He is med arourto himfelte, for he is God. I answer Why no the Apolle faith to in 1: cong 29 on was chil reconciling the world to bimfelfe.

Dollrine.

Hence weemay draw this observation, namely, That lesus Christ, The word made field is Mediatous betwirt God and man in both Natures. All 20.28 God purchased by Church with his owner blood. On parchased,

perchased, there is his Godhead : with his owne blond. there is his Manhod. So he is called Brown north that is God with us Matthin 23. He is one with God and one with vs. to mediate betwixt God and vs. in 217

The Reasons are these. First, Christ must dye for Reason I. sherefore man mediates, and he must rife againe. refore God mediates, Rom . 1 . 4 . Hetertared kim. Ufemichtilita hethe Sonne of God, by the Referrection from the dead it Cor 12.4. He was crucified concerning his infirmity yet lines he through the power of God.

Secondly, her must fuffer, and he must overcome. Hebrita For as much as the children were part theis of flest and bloud he bimfelfe alfosooke pars with them. that be might deftor shrough death, him that had the wer of deat bahar is, the Diard. So like wife he mift bear our ftripes, and heale vs by them # 34 4 thetfore he must mediate for vs in both Natures, as he is ours, both his Godhead & his manhanim bashod

Lafty icisa part of his mediator Arto to heare our Reafon 3. privers and forgive vs our finnesus well as to prav for yaand beare our finnes i bnA .amo olis at ins

Thefirst Vie is against Papille, that exclude the ofe 1. Gudhead of Christ, as formate principlum in his mediation abat fay that only dignifies and makes his aons of value, but doth nothing in the Worke ! but we lay he performes the work of mediation in both natures, Romes in the declares bansfelfe mightely to bee the soune of God, by the resurrection from the dead. But the Papifts thinke they hit it home, when they bring that place, 1. Tim. 2. 3. There is but one mediatour betwixt Ged and man, the man Christ Iefen. Therefore, fay they, he is mediator in his manhood onely. But wedeniethe reason: for this is spoken by the Rule

person, not his manhood; if hee had said the manhood, it had beene plaine; but he faith way, therfor it is meant of his person, that is very God and very Man.

mediatours which are not God i for eyther we make them gods that we make our mediators (as the Papilts do by confequent; in that they make them fearchers of the heart) or elfe they can be no mediators. If they be mediators, they must be redecion too. I Time 25,6 there they are joyned together a Mediator betwint God and man, the man Christish mbagane himfelfe a ransome for. None can ransom ye, but lefus Christ, and therefore none can ransom ye, but lefus Christ, and therefore none can ransom

four frines, and heate vs by them and av sot.

Thirdly, shis teacheth vs that Christ is entirely ours, both his Godhead & his manhood, and all the hee hath done in both Natures, in the worth his mediation, being most perfect, entire, and all futilities, is also ours. And therefore were should est or felues wholly upon him, and strengthen our fash in him, assuring our selves, that were are fully resolved to Godin him; somethat the manhood could be do in the worke of our mediation, that the Godheld did and therefore let us rest wholly and one by on him as upon a most perfect Mediatour.

ne Papills thinke they he it home, when they bring

le Sonne of God, be ele referredrouge om the dead. Bue

wir dalend man, them an Christ tefan. Therefore, Princy, he is mediator in his manhood onely. But Wedittele readon: for this is spoken by the Rule.

V/c 2.

Pfe 3.

Rea on 2

4

4° A" B-V" X" DA -208 of his oth could the country to 拉帕 1x 151 Py the